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TRAVELS

TO DISCOVER THE

SOURCE OF THE NILE.

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TRAVELS

TO DISCOVER THE

SOURCE OF THE NILE,

IN THE YEARS

1768, 1769, 1770, 1771, 1772, and 1773.

IN SIX VOLUMES.

BY JAMES BRUCE OF KINNAIRD, ESQ. F.R.S.

VOL. I.

Opus aggredior opimum casibus, atrox prœliis, discors seditionibus,
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TO THE

KING.

SIR,

THE ſtudy and knowledge of the Globe, for very natural and obvious reaſons, ſeem, in all ages, to have been the principal and favourite purſuit of great Princes; perhaps they were, at certain periods, the very ſources of that greatneſs.

But as Pride, Ambition, and an immoderate thirſt of Conqueſt, were the motives of theſe reſearches, no real advantage could poſſibly accrue to mankind in general, from inquiries proceeding upon ſuch deformed and noxious principles.

In later times, which have been accounted more enlightened, ſtill a worſe motive ſucceeded to that of ambition; Avarice led the way in all expeditions, cruelty and oppreſſion followed: to diſcover and to deſtroy ſeemed to mean the ſame thing; and, what was ſtill more extraordinary, the innocent ſufferer was ſtiled the Barbarian; while the bloody, lawleſs invader, flattered himſelf with the name of Chriſtian.

With Your MAJESTY's reign, which, on many accounts, will for ever be a glorious æra in the annals of Britain, began the emancipation of diſcovery from the imputation of cruelty and crimes.

It was a golden age, which united humanity and ſcience, exempted men of liberal minds and education, employed in the nobleſt of all occupations, that of exploring the diſtant parts of the Globe, from being any longer degraded, and rated as little better than the buccaneer, or pirate, becauſe they had, till then, in manners been nearly ſimilar.

It

It is well known, that an uncertainty had ſtill remained concerning the form, quantity, and conſiſtence of the earth; and this, in ſpite of all their abilities and improvement, met philoſophers in many material inveſtigations and delicate calculations. Univerſal benevolence, a diſtinguiſhing quality of Your Majeſty, led You to take upon Yourſelf the direction of the mode, and furniſhing the means of removing theſe doubts and difficulties for the common benefit of mankind, who were all alike intereſted in them.

By Your Majeſty's command, for theſe great purpoſes, Your fleets penetrated into unknown ſeas, fraught with ſubjects, equal, if not ſuperior, in courage, ſcience, and preparation, to any that ever before had navigated the ocean.

But they poſſeſſed other advantages, in which, beyond all compariſon, they excelled former diſcoverers. In place of hearts confuſed with fantaſtic notions of honour and emulation, which conſtantly

led to bloodſhed, theirs were filled with the moſt beneficent principles, with that noble perſuaſion, the foundation of all charity, not that all men are equal, but that they are all brethren; and that being ſuperior to the ſavage in every acquirement, it was for that very reaſon their duty to ſet the example of mildneſs, compaſſion, and long-ſuffering to a fellow-creature, becauſe the weakeſt, and, by no fault of his own, the leaſt inſtructed, and always perfectly in their power.

Thus, without the uſual, and moſt unwarrantable exceſſes, the overturning ancient, hereditary kingdoms, without bloodſhed, or trampling under foot the laws of ſociety and hoſpitality, Your Majeſty's ſubjects, braver, more powerful and inſtructed than thoſe deſtroyers of old, but far more juſt, generous, and humane, erected in the hearts of an unknown people, while making theſe diſcoveries, an empire founded on peace and love of the ſubject, perfectly conſiſtent with thoſe principles by which Your Majeſty

Majeſty has always profeſſed to govern; more firm and durable than thoſe eſtabliſhed by bolts and chains, and all thoſe black devices of tyrants not even known by name, in Your happy and united, powerful and flouriſhing kingdoms.

While theſe great objects were ſteadily conducting to the end which the capacity of thoſe employed, the juſtneſs of the meaſures on which they were planned, and the conſtant care and ſupport of the Public promiſed, there ſtill remained an expedition to be undertaken which had been long called for, by philoſophers of all nations, in vain.

Fleets and armies were uſeleſs; even the power of Britain, with the utmoſt exertion, could afford no protection there, the place was ſo unhappily cut off from the reſt of mankind, that even Your Majeſty's name and virtues had never yet been known or heard of there.

The ſituation of the country was barely known, no more: placed under the moſt inclement ſkies, in part ſurrounded by impenetrable

impenetrable foreſts, where, from the beginning, the beaſts had eſtabliſhed a ſovereignty uninterrupted by man, in part by vaſt deſerts of moving ſands, where nothing was to be found that had the breath of life, theſe terrible barriers incloſed men more bloody and ferocious than the beaſts themſelves, and more fatal to travellers than the ſands that encompaſſed them; and thus ſhut up, they had been long growing every day more barbarous, and defied, by rendering it dangerous, the curioſity of travellers of every nation.

Although the leaſt conſiderable of your Majeſty's ſubjects, yet not the leaſt deſirous of proving my duty by promoting your Majeſty's declared plan of diſcovery as much as the weak endeavours of a ſingle perſon could, unprotected, forlorn, and alone, or at times aſſociated to beggars and banditti, as they offered, I undertook this deſperate journey, and did not turn an ell out of my propoſed way till I had completed it: It was the firſt diſcovery attempted in your Majeſty's reign,

reign. From Egypt I penetrated into this country, through Arabia on one ſide, paſſing through melancholy and dreary deſerts, ventilated with poiſonous winds, and glowing with eternal ſun-beams, whoſe names are as unknown in geography as are thoſe of the antediluvian world. In the ſix years employed in this ſurvey I deſcribed a circumference whoſe greater axis comprehended twenty-two degrees of the meridian, in which dreadful circle was contained all that is terrible to the feelings, prejudicial to the health, or fatal to the life of man.

In laying the account of theſe Travels at Your Majeſty's feet, I humbly hope I have ſhewn to the world of what value the efforts of every individual of Your Majeſty's ſubjects may be; that numbers are not always neceſſary to the performance of great and brilliant actions, and that no difficulties or dangers are unſurmountable to a heart warm with affection and duty to his Sovereign, jealous of the honour of his maſter, and devoted to the

glory

glory of his country, now, under Your Majesty's wise, merciful, and just reign, deservedly looked up to as Queen of Nations. I am,

SIR,

YOUR MAJESTY's

Most faithful Subject,

And most dutiful Servant,

JAMES BRUCE.

ever been made that could ſerve the purpoſe of a common knife, though we are at the ſame time certain, it was of braſs the ancients made their razors.

Theſe harps, in my opinion, overturn all the accounts hitherto given of the earlieſt ſtate of muſic and muſical inſtruments in the eaſt; and are altogether in their form, ornaments, and compaſs, an inconteſtable proof, ſtronger than a thouſand Greek quotations, that geometry, drawing, mechanics, and muſic, were at the greateſt perfection when this inſtrument was made, and that the period from which we date the invention of theſe arts, was only the beginning of the æra of their reſtoration. This was the ſentiment of Solomon, a writer who lived at the time this harp was painted. "Is there (ſays Solomon) any thing whereof it "may be ſaid, See, this is new! it hath been "already of old time which was before us*."

We find, in theſe very countries, how a later calamity, of the ſame public nature, the conqueſt of the Saracens, occaſioned a ſimilar downfal of literature by the burning the Alexandrian library under the fanatical caliph Omar. We ſee how ſoon after, they flouriſhed, planted by the ſame hands that before had rooted them out.

The effects of a revolution occaſioned, at the period I am now ſpeaking of, by the univerſal inundation of the *Shepherds*, were the deſtruction of Thebes, the ruin of architecture, and the downfal of aſtronomy in Egypt. Still a remnant was

* Eccles. chap. i. ver. 10.

le

left in the colonies and correſpondents of Thebes, though fallen. Ezekiel† celebrates Tyre as being, from her beginning, famous for the tabret and harp, and it is probably to Tyre the taſte for muſic fled from the contempt and perſecution of the barbarous Shepherds; who, though a numerous nation, to this day never have yet poſſeſſed any ſpecies of muſic, or any kind of muſical inſtruments capable of improvement.

Although it is a curious ſubject for reflection, it ſhould not ſurpriſe us to find here the harp, in ſuch variety of form. Old Thebes, as we preſently ſhall ſee, had been deſtroyed, and was ſoon after decorated and adorned, but not rebuilt by Seſoſtris. It was ſome time between the reign of Menes, the firſt king of the Thebaid, and the firſt general war of the Shepherds, that theſe decorations and paintings were made. This gives it a prodigious antiquity; but ſuppoſing it was a favourite inſtrument, conſequently well underſtood at the building of Tyre* in the year 1320 before Chriſt, and Seſoſtris had lived in the time of Solomon, as Sir Iſaac Newton imagines; ſtill there were 320 years ſince that inſtrument had already attained to great perfection, a ſufficient time to have varied it into every form.

Upon ſeeing the preparations I was making to proceed farther in my reſearches, my conductors

† Ezek. chap. xxviii. ver. 13.

* Nay, prior to this, the harp is mentioned as a common inſtrument in Abraham's time 1370 years before Chriſt, Gen. chap. xxxii. ver. 27.

loſt

The wind failing, we were obliged to ſtop in a very poor, deſolate, and dangerous part of the Nile, called Jibbel el Silſelly, where a boom, or chain, was drawn acroſs the river, to hinder, as is ſuppoſed, the Nubian boats from committing piratical practices in Egypt lower down the ſtream. The ſtones on both ſides, to which the chain was fixed, are very viſible; but I imagine that it was for fiſcal rather than for warlike purpoſes, for Syene being garriſoned, there is no poſſibility of boats paſſing from Nubia by that city into Egypt. There is indeed another purpoſe to which it might be deſigned; to prevent war upon the Nile between any two ſtates.

We know from Juvenal*, who lived ſome time at Syene, that there was a tribe in that neighbourhood called Ombi, who had violent contentions with the people of Dendera about the crocodile; it is remarkable theſe two parties were Anthropophagi ſo late as Juvenal's time, yet no hiſtorian ſpeaks of this extraordinary fact, which cannot be called in queſtion, as he was an eye-witneſs and reſided at Syene.

Now theſe two nations who were at war had above a hundred miles of neutral territory between them, and therefore they could never meet except on the Nile. But either one or the other poſſeſſing this chain, could hinder his adverſary from coming nearer him. As the chain is in the hermonthic nome, as well as the capital of the Ombi, I ſuppoſe

* Juven. Sat. 15. ver. 76.

this chain to be the barrier of this laſt ſtate, to hinder thoſe of Dendera from coming up the river *to eat* them.

About noon we paſſed Coom Ombi, a round building like a caſtle, where is ſuppoſed to have been the metropolis of Ombi, the people laſt ſpoken of. We then arrived at Daroo *, a miſerable manſion, unconſcious that, ſome years after, we were to be indebted to that paltry village for the man who was to guide us through the deſert, and reſtore us to our native country and our friends.

We next came to Shekh Ammer, the encampment of the Arabs† Ababdé, I ſuppoſe the ſame that Mr. Norden calls Ababuda, who reach from near Coſſeir far into the deſert. As I had been acquainted with one of them at Badjoura, who deſired medicines for his father, I promiſed to call upon him, and ſee their effect, when I ſhould paſs Shekh Ammer, which I now accordingly did; and by the reception I met with, I found they did not expect I would ever have been as good as my word. Indeed they would probably have been in the right, but as I was about to engage myſelf in extenſive deſerts, and this was a very conſiderable nation in theſe tracts, I thought it was worth my while to put myſelf under their protection.

Shekh Ammer is not one, but a collection of villages, compoſed of miſerable huts, containing,

* Idris Welled Hamran, our guide through the great deſert, dwelt in this village.

† The ancient Adei.

at

at this time, about a thouſand effective men; they poſſeſs few horſe, and are moſtly mounted on camels. Theſe were friends to Shekh Hamam, governor of Upper Egypt for the time, and conſequently to the Turkiſh government at Syene, as alſo to the janiſſaries there at Deir and Ibrim. They were the barrier, or bulwark, againſt the prodigious number of Arabs, the Biſhareen, and others, depending upon the kingdom of Sennaar.

Ibraham, the ſon, who had ſeen me at Furſhout and Badjoura, knew me as ſoon as I arrived, and, after acquainting his father, came with about a dozen of naked attendants, with lances in their hands to eſcort me. I was ſcarce got into the door of the tent, before a great dinner was brought after their cuſtom; and, that being diſpatched, it was a thouſand times repeated, how little they expected that I would have thought or inquired about them.

We were introduced to the Shekh, who was ſick, in a corner of a hut, where he lay upon a carpet, with a cuſhion under his head. This chief of the Ababdé, called Nimmer, *i. e. the Tiger* (though his furious qualities were at this time in great meaſure allayed by ſickneſs) aſked me much about the ſtate of Lower Egypt. I ſatisfied him as far as poſſible, but recommended to him to confine his thoughts nearer home, and not to be over anxious about theſe diſtant countries, as he himſelf ſeemed, at that time, to be in a declining ſtate of health.

* The Biſhareen are the Arabs who live in the frontier between the two nations. They are the nominal ſubjects of Sennaar, but, in fact, indiſcreet banditti, at leaſt as to ſtrangers.

Nimmer was a man about ſixty years of age, exceedingly tormented with the gravel, which was more extraordinary as he dwelt near the Nile; for it is, univerſally, the diſeaſe with thoſe who uſe water from draw-wells, as in the deſert. But he told me, that, for the firſt twenty-ſeven years of his life, he never had ſeen the Nile, unleſs upon ſome plundering party; that he had been conſtantly at war with the people of the cultivated part of Egypt, and reduced them often to the ſtate of ſtarving; but now that he was old, a friend to Shekh Hamam, and was reſident near the Nile, he drank of its water, and was little better, for he was already a martyr to the diſeaſe. I had ſent him ſoap pills from Badjoura, which had done him a great deal of good, and now gave him lime-water, and promiſed him, on my return, to ſhew his people how to make it.

A very friendly converſation enſued, in which was repeated often, how little they expected I would have viſited them! As this implied two things; the firſt, that I paid no regard to my promiſe when given; the other, that I did not eſteem them of conſequence enough to give myſelf the trouble, I thought it right to clear myſelf from theſe ſuſpicions.

"Shekh Nimmer, ſaid I, this frequent repetition "that you thought I would not keep my word is "*grievous* to me. I am a Chriſtian, and have lived "now many years among you Arabs. Why did "you imagine that I would not keep my word, "ſince it is a principle among all the Arabs I have "lived with, inviolably to keep theirs? When your

"ſon

" ſon Ibrahim came to me at Badjoura, and told me " the pain that you was in, night and day, fear of " God, and deſire to do good, even to them I had " never ſeen, made me give you thoſe medicines " that have eaſed you. After this proof of my hu- " manity, what was there extraordinary in my " coming to ſee you in the way? I knew you not " before; but my religion teaches me to do good " to all men, even to enemies, without reward, or " without conſidering whether I ever ſhould ſee " them again."

" Now, after the drugs I ſent you by Ibrahim, " tell me, and tell me truly, upon the *faith* of an " *Arab*, would your people, if they met me in the " *deſert*, do me any wrong, more than *now*, as I " have eat and drank with you to-day?"

The old man Nimmer, on this roſe from his carpet, and ſat upright, a more ghaſtly and more horrid figure I never ſaw. "No, ſaid he, Shekh, curſed be thoſe men of *my people*, or *others*, that ever ſhall lift up their hand againſt you, either in the *Deſert* or the *Tell*, *i. e.* the part of Egypt which is cultivated. As long as you are in this country, or between this and Coſſeir, my ſon ſhall ſerve you with heart and hand; one night of pain that your medicines freed me from, would not be repaid, if I was to follow you on foot to Meſſir, that is Cairo."

I then thought it a proper time to enter into converſation about penetrating into Abyſſinia that way, and they diſcuſſed it among themſelves in a very friendly,

friendly, and at the ſame time a very ſagacious and ſenſible manner.

" We could carry you to *El Haimer*, (which I underſtood to be a well in the deſert, and which I afterwards was much better acquainted with to my ſorrow.) We could conduct you ſo far, ſays old Nimmer, under God, without fear of harm, all that country was Chriſtian once, and *we* Chriſtians like yourſelf*. The *Saracens* having nothing in their power there, we could carry you ſafely to Suakem, but the Biſhary are men not to be truſted, and we could go no farther than to and you among them, and they would put you to death, and laugh at you all the time they were tormenting you †. Now, if you want to viſit Abyſſinia, go by Coſſeir and Jidda, there *you Chriſtians* command the country."

" I told him, I apprehended, the *Kennouſs*, about the ſecond cataract, above Ibrim, were bad people. He ſaid the Kennouſs were, he believed, bad enough in their hearts, but they were wretched ſlaves, and ſervants, had no power in their hands, would not wrong any body that was with his people; if they did, he would extirpate them in a day."

" I told him, I was ſatisfied of the truth of what was ſaid, and aſked him the beſt way to Coſſeir. He ſaid, the beſt way for me to go, was from

* They were *Shepherds* Indigenæ, not Arabs.

† *Qui Ludit in Hoſpite fixo*—Was a character long ago given to the Moors.

HORACE ODE,

Kenné,

Kenné, or Cuft, and that he was carrying a quantity of wheat from Upper Egypt, while Shekh Hamam was ſending another cargo from his country, both which would be delivered at Coſſeir, and loaded there for Jidda."

"All that is right, Shekh, ſaid I, but ſuppoſe your people meet us in the deſert, in going to Coſſeir, or otherwiſe, how ſhould we fare in that caſe? Should we fight?" "I have told you Shekh already, ſays he, Curſed be the man who lifts his hand againſt you, or even does not defend and befriend you, to his own loſs, were it Ibrahim my own ſon."

I then told him I was bound to Coſſeir, and that if I found myſelf in any difficulty, I hoped, upon applying to his people, they would protect me, and that he would give them the word, that I was *yagoube*, a phyſician, ſeeking no harm, but doing good; bound by a vow, for a certain time, to wander through deſerts, from fear of God, and that they ſhould not have it in their power to do me harm.

The old man muttered ſomething to his ſons in a dialect I did not then underſtand; it was that of the *Shepherds* of Suakem. As that was the firſt word he ſpoke, which I did not comprehend, I took no notice, but mixed ſome lime-water in a large Venetian bottle that was given me when in Cairo full of *liqueur*, and which would hold about four quarts; and a little after I had done this the whole hut was filled with people.

There were *prieſts* and *monks* of their religion, and the heads of families, ſo that the houſe could

not

not contain half of them. The great people among them came, and, after joining hands, repeated a kind of * prayer, of about two minutes long, by which they declared themſelves, and their children, accurſed if ever they lifted their hands againſt me in the *Tell*, or Field, in the *deſert*, or on the river; or, in caſe that I, or mine ſhould fly to them for refuge, if they did not protect us at the riſk of their lives, their families, and their fortunes, or, as they emphatically expreſſed it, to the death of the laſt male child among them.

Medicines and advice being given on my part, faith and protection pledged on theirs, two buſhels of wheat and ſeven ſheep were carried down to the boat, nor could we decline their kindneſs, as refuſing a preſent in that country (however it is underſtood in ours,) is juſt as great an affront, as coming into the preſence of a ſuperior without a preſent at all.

I told them, however, that I was going up among Turks who were *obliged* to maintain me, the conſequence therefore will be, to ſave their own, that they will take your ſheep, and make my dinner of them; you and I are *Arabs*, and know what *Turks* are. They all muttered curſes between their teeth at the name of Turk, and we agreed they ſhould keep the ſheep till I came back, provided they ſhould be then at liberty to add as many more.

* This kind of oath was in uſe among the Arabs, or *Shepherds*, early as the time of Abraham, Gen. xxi. 22, 23. xxvi. 28.

This

This was all underſtood between us, and we parted perfectly content with one another. But our Rais was very far from being ſatisfied, having heard ſomething of the ſeven ſheep; and as we were to be next day at Syene, where he knew we were to get meat enough, he reckoned that they would have been his property. To ſtifle all cauſe of diſcontent, however, I told him he was to take no notice of my viſit to Shekh Ammer, and that I would make him amends when I returned.

CHAP.

CHAP. VII.

Arrives at Syene—Goes to see the Cataract—Remarkable Tombs—The situation of Syene—The Aga proposes a Visit to Deir and Ibrim—The Author returns to Kenné.

WE sailed on the 20th, with the wind favouring us, till about an hour before sun-rise, and about nine o'clock came to an anchor on the south end of the palm groves, and north end of the town of Syene, nearly opposite to an island in which there is a small handsome Egyptian temple, pretty entire. It is the temple of * *Cnuphis*, where formerly was the Nilometer.

Adjoining to the palm trees was a very good comfortable house, belonging to Hussein Schourbatchie, the man that used to be sent from that place to Cairo, to receive the pay of the janissaries in garrison at Syene, upon whom too I had credit for a very small sum.

The reasons of a credit in such a place are three: First, in case of sickness, or purchase of any antiquities: Secondly, that you give the people an idea (a very useful one) that you carry no money about you: Thirdly, that your money changes its value, and is not even current beyond Esné.

* Strabo, lib. xvii. p. 944.

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Huſſein was not at home, but was gone ſomewhere upon buſineſs, but I had hopes to find him in the courſe of the day. Hoſpitality is never refuſed, in theſe countries, upon the ſlighteſt pretence. Having therefore letters to him, and hearing his houſe was empty, we ſent our people and baggage to it.

I was not well arrived before a janiſſary came, in long Turkiſh cloaths, without arms, and a white wand in his hand, to tell me that Syene was a garriſon town, and that the Aga was at the caſtle ready to give me audience.

I returned him for anſwer, that I was very ſenſible it was my firſt duty, as a ſtranger, to wait upon the Aga in a *garriſoned* town of which he had the command, but, being bearer of the Grand Signior's Firman, having letters from the Bey of Cairo, and from the Port of Janiſſaries *to him in particular*, and, at preſent being indiſpoſed and fatigued, I hoped he would indulge me till the arrival of my landlord; in which interim I ſhould take a little reſt, change my cloaths, and be more in the ſituation in which I would wiſh to pay my reſpects to him.

I received immediately an anſwer by two janiſſaries, who inſiſted to ſee me, and were accordingly introduced while I was lying down to reſt. They ſaid that Mahomet Aga had received my meſſage, that the reaſon of ſending to me was not either to hurry or diſturb me; but the earlier to know in what he could be of ſervice to me; that he had *a particular letter* from the Bey of Cairo, in conſequence

quence of which, he had diſpatched orders to receive me at Eſné, but as I had not waited on the Cacheff there, he had not been appriſed.

After giving coffee to theſe very civil meſſengers, and taking two hours reſt, our landlord the Schourbatchie arrived; and, about four o'clock in the afternoon, we went to the Aga.

The fort is built of clay, with ſome ſmall guns mounted on it; it is of ſtrength ſufficient to keep people of the country in awe.

I found the Aga ſitting in a ſmall kioſk, or cloſet, upon a ſtone-bench covered with carpets. As I was in no fear of him, I was reſolved to walk according to my privileges; and, as the meaneſt Turk would do before the greateſt man in England, I ſat down upon a cuſhion below him, after laying my hand on my breaſt, and ſaying in an audible voice, with great marks of reſpect, however, *Salam alicum!* to which he anſwered, without any of the uſual difficulty, *Alicum ſalam! Peace be between us* is the ſalutation; *There is peace between us* is the return.

After ſitting down about two minutes, I again got up, and ſtood in the middle of the room before him, ſaying, I am bearer of a hatéſherriffe, or royal mandate, to you, Mahomet Aga! and took the firman out of my boſom, and preſented it to him. Upon this he ſtood upright, and all the reſt of the people, before ſitting with him likewiſe; he bowed his head upon the carpet, then put the firman to his forehead, opened it, and pretended to read it; but he knew well the contents, and I believe, be-

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ſides, he could neither read nor write any language. I then gave him the other letters from Cairo, which he ordered his ſecretary to read in his ear.

All this ceremony being finiſhed, he called for a pipe, and coffee. I refuſed the firſt, as never uſing it; but I drank a diſh of coffee, and told him, that I was bearer of a *confidential meſſage* from Ali Bey of Cairo, and wiſhed to deliver it to him without witneſſes, whenever he pleaſed. The room was accordingly cleared without delay, excepting his ſecretary, who was alſo going away, when I pulled him back by the cloaths, ſaying, "Stay, if you "pleaſe, we ſhall need you to write the anſwer." We were no ſooner left alone, than I told the Aga, that, being a ſtranger, and not knowing the diſpoſition of his people, or what footing they were on together, and being deſired to addreſs myſelf only to him by the Bey, and our mutual friends at Cairo, I wiſhed to put it in his power (as he pleaſed or not) to have witneſſes of delivering the ſmall *preſent* I had brought him from Cairo. The Aga ſeemed very ſenſible of this delicacy; and particularly deſired me to take no notice to my landlord, the Schourbatchie, of any thing I had brought him.

All this being over and a *confidence* eſtabliſhed with *government*, I ſent his preſent by his own ſervant that night, under pretence of deſiring horſes to go to the cataract next day. The meſſage was returned, that the horſes were to be ready by ſix o'clock next morning. On the 21ſt, the Aga ſent me his own horſe, with mules and aſſes for my ſervants, to go to the cataract.

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We paſſed out at the ſouth gate of the town, into the firſt ſmall ſandy plain. A very little to our left, there are a number of tomb-ſtones with inſcriptions in the Cufic character, which travellers erroneouſly have called *unknown* language, and letters, although it was the only letter and langauge known to Mahomet, and the moſt learned of his ſect in the firſt ages.

The Cufic characters ſeem to be all written in capitals, which one might learn to read much more eaſily than the modern Arabic, and they more reſemble the Samaritan. We read there—Abdullah el Hejazi el Anſari—Mahomet Abdel Shems el Taiefy el Anſari. The firſt of theſe, Abdullah el Hejazi, is Abdullah born in Arabia Petrea. The other is, Mahomet the ſlave of the ſun, born in Taief. Now, both of theſe are called *Anſari*, which many writers, upon Arabian hiſtory, think, means, *born in Medina*; becauſe, when Mahomet fled from Mecca, the night of the hegira, the people of Medina received him willingly, and thenceforward got the name of *Anſari, or Helpers. But this honourable name was extended afterwards to all thoſe who fought under Mahomet in his wars, and after, even to thoſe who had been born in his lifetime.

Theſe of whoſe tombs we are now ſpeaking, were of the army of Haled Ibn el Waalid, whom Mahomet named, Saif Ullah, the 'Sword of God,'

* This word, improperly uſed and ſpelled by M. de Volney, has nothing to do with theſe Anſaris.

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and who, in the califat of Omar, took and deſtroyed Syene, after loſing great part of his army before it. It was afterwards rebuilt by the *Shepherds* of Beja, then Chriſtians, and again taken in the time of Salidan, and, with the reſt of Egypt, *ever ſince* hath belonged to Cairo. It was conquered by, or rather ſurrendered to, Selim Emperor of the Turks, in 1516, who planted two advanced poſts (Deir and Ibrim) beyond the cataract in Nubia, with ſmall garriſons of janiſſaries likewiſe, where they continue to this day.

Their pay is iſſued from Cairo; ſometimes they marry each others daughters, rarely marry the women of the country, and the ſon or nephew, or neareſt relation of each deceaſed, ſucceeds as janiſſary in room of his father. They have loſt their native language, and have indeed nothing of the Turk in them, but a propenſity to violence, rapine, and injuſtice; to which they have joined the perfidy of the Arab, which as I have ſaid, they ſometimes inherit from their mother. An Aga commands theſe troops in the caſtle. They have about two hundred horſemen armed with firelocks; with which, by the help of the Ababdé, encamped at Shekh Ammer, they keep the Biſhareen, and all theſe numerous tribes of Arabs, that inhabit the Deſert of Sennaar, in tolerable order.

The inhabitants, merchants, and common people of the town, are commanded by a cacheff. There is neither butter nor milk at Syene, (the latter comes from Lower Egypt) the ſame may be ſaid of fowls. Dates do not ripen at Syene, thoſe that

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are ſold at Cairo come from Ibrim and Dongola. There are good fiſh in the Nile, and they are eaſily caught, eſpecially at the cataract, or in broken water; there are only two kinds of large ones which I have happened to ſee, the binny and the boulti. The binny I have deſcribed in its proper place.

After paſſing the tomb-ſtones without the gate, we came to a plain about five miles long, bordered on the left by a hill of no conſiderable height, and ſandy like the plain, upon which are ſeen ſome ruins, more modern than thoſe Egyptian buildings we have deſcribed. They ſeem indeed to be a mixture of all kinds and ages.

The diſtance from the gate of the town to Termiſſi, or Marada, the ſmall villages on the cataract, is exactly ſix Engliſh miles. After the deſcription already given of this cataract in ſome authors, a traveller has reaſon to be ſurpriſed, when arrived on its banks, to find that veſſels ſail up the cataract, and conſequently the fall cannot be ſo violent as to deprive people of their hearing *.

The bed of the river, occupied by the water, was not then half a mile broad. It is divided into a number of ſmall channels, by large blocks of granite, from thirty to forty feet high. The current, confined for a long courſe between the rocky mountains of Nubia, tries to expand itſelf with great violence. Finding, in every part before it, oppoſition from the rocks of granite, and forced back by theſe, it meets the oppoſite currents. The chafing

* Cicero de Somnio Scipronis.

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of the water againſt theſe huge obſtacles, the meeting of the contrary currents one with another, creates ſuch a violent ebullition, and makes ſuch a noiſe and diſturbed appearance, that it fills the mind with confuſion rather than with terror.

We ſaw the miſerable Kennouſs (who inhabit the banks of the river up into Nubia, to above the ſecond cataract) to procure their daily food, lying behind rocks, with lines in their hands, and catching fiſh; they did not ſeem to be either dexterous or ſucceſsful in the ſport. They are not black, but of the darkeſt brown; are not woolly-headed, but have hair. They are ſmall, light, agile people, and ſeem to be more than half-ſtarved. I made a ſign that I wanted to ſpeak with one of them; but ſeeing me ſurrounded with a number of horſe and fire-arms, they did not chooſe to truſt themſelves. I left my people behind with my firelock, and went alone to ſee if I could engage them in a converſation. At firſt they walked off; finding I perſiſted in following them, they ran at full ſpeed, and hid themſelves among the rocks.

Pliny * ſays, that, in his time, the city of Syene was ſituated ſo directly under the tropic of Cancer, that there was a well, into which the ſun ſhone ſo perpendicular, that it was enlightened by its rays down to the bottom. Strabo † had ſaid the ſame. The ignorance, or negligence, in the Geodeſique meaſure in this obſervation, is extraordinary; Egypt had been meaſured yearly, from early ages,

* Plin. lib. ii. cap. 73. † Strabo, lib. xvii. p. 944.

and the distance between Syene and Alexandria should have been known to an ell. From this inaccuracy, I do very much suspect the other measure Eratosthenes is said to have made, by which he fixed the sun's parallax at 10 seconds and a half, was not really made by him, but was some old Chaldaic, or Egyptian observation, made by more instructed astronomers which he had fallen upon.

The Arabs call it Assouan, which they say signifies *enlightened*; in allusion, I suppose, to the circumstance of the well, enlightened within by the sun's being stationary over it in June; in the language of Beja its name signifies a circle, or portion of a circle.

Syene, among other things, is famous for the first attempt made by Greek astronomers to ascertain the measure of the circumference of the earth. Eratosthenes, born at Cyrene about 276 years before Christ, was invited from Athens to Alexandria by Ptolemy Evergetes, who made him keeper of the Royal Library in that city. In this experiment two positions were assumed, that Alexandria and Syene were exactly 5000 stades distant from each other, and that they were precisely under the same meridian. Again, it was verified by the experiment of the well, that, in the summer solstice at mid-day, when the sun was in the tropic of Cancer, in its greatest northern declination, the well * at that instant was totally and equally illuminated; and that no stile, or gnomon, erected on a perfect

* Strabo, lib. ii. p. 133.

plane,

plane, did caſt, or project, any manner of ſhadow for 150 ſtades round; from which it was juſtly concluded, that the ſun, on that day, was ſo exactly vertical to Syene, that the center of its diſk immediately correſponded to the center of the bottom of the well. Theſe preliminaries being fixed, Eratoſthenes ſet about his obſervation thus:—

On the day of the ſummer ſolſtice, at the moment the ſun was ſtationary in the meridian of Syene, he placed a ſtyle perpendicularly in the bottom of a half-concave ſphere, which he expoſed in open air to the ſun at Alexandria. Now, if that ſtyle had caſt no ſhade at Alexandria, it would have been preciſely in the ſame circumſtance with a ſtyle in the well in Syene; and the reaſon of its not caſting the ſhade would have been, that the ſun was directly vertical to it. But he found, on the contrary, this ſtyle at Alexandria did caſt a ſhadow; and by meaſuring the diſtance of the top of this ſhadow from the foot of the ſtyle, he found, that, when the ſun caſt no ſhadow at Syene, by being in the zenith, at Alexandria he projected a ſhadow; which ſhewed he was diſtant from the vertical point, or zenith, $7\frac{1}{2}^{\circ} = 7^{\circ}\ 12'$, which was $\frac{1}{50}$th of the circumference of the whole heavens, or of a great circle.

This being ſettled, the concluſion was, that Alexandria and Syene muſt be diſtant from each other by the 50th part of the circumference of the whole earth.

Now 5000 ſtades was the diſtance already aſſumed between Alexandria and the well of Syene; and all that was to be done was to repeat 5000

ſtades fifty times, or multiply 5000 ſtades by 50, and the anſwer was 250,000 ſtades, which was the total of the earth's circumference. This, admitting the French contents of the Egyptian ſtadium to be juſt, will amount to 11,403 leagues for the circumference of the earth ſought; and as our preſent account fixes it to be 9000, the error will be 2403 leagues in exceſs, or more than one-fourth of the whole ſum required.

This obſervation ſurely therefore is not worth recording, unleſs to ſhew the inſufficiency or imperfection of the method; it cannot deſerve the encomiums* that have been beſtowed upon it, if juſtice has been done to Eratoſthenes' geodeſique meaſures, which I do not, by any manner of means, warrant to be the caſe, becauſe the meaſure of his arch of the meridian ſeems to have been conducted with a much greater degree of ſucceſs and preciſion than that of his baſe.

On the 22d, 23d, and 24th of January, being at Syene, in a houſe immediately eaſt of the ſmall iſland in the Nile (where the temple of Cnuphis is ſtill ſtanding, very little injured, and which †Strabo, who was himſelf there, ſays was in the ancient town, and near the well built for the obſervation of the ſolſtice) with a three-foot braſs quadrant, made by Langlois, and deſcribed by ‡Monſ. de la Lande, by a mean of three obſervations of the ſun in the meridian, I concluded the latitude of Syene to be 24° 0′ 45″ north.

* Spectacle de la Nature. † Strabo, lib. xvii. p. 944.

‡ L'hiſtoire d'aſtronomie, de M. de la Lande, vol. i. lib 2.

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And, as the latitude of Alexandria, by a medium of many obſervations made by the French academicians, and more recently by Mr. Niebuhr and myſelf, is beyond poſſibility of contradiction 31° 11′ 33″, the arch of the meridian contained between Syene and Alexandria, muſt be 7° 10′ 48″, or 1′ 12″ leſs than Eratoſthenes made it. And this is a wonderful preciſion, if we conſider the imperfection of his inſtrument, in the probable ſhortneſs of his radius, and difficulty (almoſt inſurmountable) in diſtinguiſhing the diviſion of the penumbra.

There certainly is one error very apparent, in meaſuring the baſe betwixt Syene and Alexandria; that is, they were not (as ſuppoſed) under the ſame meridian; for though, to my very great concern afterwards, I had no opportunity of fixing the longitude at this firſt viſit to Syene, as I had done the latitude, yet on my return, in the year 1772, from an eclipſe of the firſt ſatellite of Jupiter, I found its longitude to be 33° 30′; and the longitude of Alexandria, being 30° 16′ 7″, there is 3° 14′ that Syene is to the eaſtward of the meridian of Alexandria, or ſo far from their being under the ſame meridian as ſuppoſed.

It is impoſſible to fix the time of the building of Syene; upon the moſt critical examination of its hieroglyphics and proportions, I ſhould imagine it to have been founded ſome time after Thebes, but before Dendera, Luxor, or Carnac.

It would be no leſs curious to know, whether the well, which Eratoſthenes made uſe of for one of the terms of the geodeſique baſe, and his arch

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of the meridian, between Alexandria and Syene, was coeval with the building of that city, or whether it was made for the experiment. I ſhould be inclined to think the former was the caſe; and the placing this city firſt, then the well under the tropic, were with a view of aſcertaining the length of the ſolar year. In ſhort, this point, ſo material to be ſettled, was the conſtant object of attention of the firſt aſtronomers, and this was the uſe of the dial of Oſimandyas; this inquiry was the occaſion of the number of obeliſks raiſed in every ancient city in Egypt. We cannot miſtake this, if we obſerve how anxiouſly they have varied the figure of the top, or point of each obeliſk; ſometimes it is a very ſharp one; ſometimes a portion of a circle, to try to get rid of the great impediment that perplexed them, the penumbra.

The projection of the pavements, conſtantly to the northward, ſo diligently levelled, and made into exact planes by large ſlabs of granite, moſt artificially joined, have been ſo ſubſtantially ſecured, that they might ſerve for the obſervation of this day; and it is probable, the poſition of this city and the well were coeval, the reſult of intention, and both the works of theſe firſt aſtronomers, immediately after the building of Thebes. If this was the caſe, we may conclude, that the fact of the ſun illuminating the bottom of the well in Eratoſthenes's time was a ſuppoſed one, from the uniform tradition, that once it had been ſo, the periodical change of the quality of the angle, made by the equator and ecliptic, not being then known,

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and therefore that the quantity of the celeſtial arch, comprehended between Alexandria and Syene, might be as erroneous from another cauſe, as the baſe had been by aſſuming a wrong diſtance on the earth, in place of one exactly meaſured.

There is at Axum an obeliſk erected by Ptolemy Evergetes, the very prince who was patron to Eratoſthenes, without hieroglyphics, directly facing the ſouth, with its top firſt cut into a narrow neck, then ſpread out like a fan in a ſemicircular form, with a pavement curiouſly levelled to receive the ſhade, and make the ſeparation of the true ſhadow from the penumbra as diſtinct as poſſible.

This was probably intended for verifying the experiment of Eratoſthenes with a larger radius, for, by this obeliſk, we muſt not imagine Ptolemy intended to obſerve the obliquity of the ecliptic at Axum. Though it was true, that Axum, by its ſituation, was a very proper place, the ſun paſſing over that city and obeliſk twice a-year, yet it was equally true, that, from another circumſtance, which he might have been acquainted with, at leſs expence of time than building the obeliſk would have coſt him, that he himſelf could not make any uſe of the ſun's being twice vertical to Axum; for the ſun is vertical at Axum about the 25th of April, and again about the 20th of Auguſt; and at both theſe ſeaſons, the heaven is ſo overcaſt with clouds, and the rain ſo continual, eſpecially at mid-day, that it would be a wonder indeed if Ptolemy had once ſeen the ſun during the months he ſtaid there.

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Though Syene, by its ſituation ſhould be healthy, the general complaint is a weakneſs and foreneſs in the eyes; and this not a temporary one only, but generally ending in blindneſs of one, or both eyes; you ſcarce ever ſee a perſon in the ſtreet that ſees with both eyes. They ſay it is owing to the hot wind from the deſert; and this I apprehend to be true, by the violent foreneſs and inflammation we were troubled with in our return home, through the great Deſert to Syene.

We had now finiſhed every thing we had to do at Syene, and prepared to deſcend the Nile. After having been quiet, and well uſed ſo long, we did not expect any altercation at parting; we thought we had contented every body, and we were perfectly content with them. But, unluckily for us, our landlord, the Schourbatchie, upon whom I had my credit, and who had diſtinguiſhed himſelf by being very ſerviceable and obliging to us, happened to be the *proprietor* of a boat, for which, at that time, he had *little* employment; nothing would ſatisfy him but my hiring that boat, inſtead of returning in that which brought us up.

This could by no means be done, without breaking faith with our Rais, Abou Cuffi, which I was reſolved not to do on any account whatever, as the man had behaved honeſtly and well in every reſpect. The janiſſaries took the part of their brother againſt the ſtranger, and threatened to cut Abou Cuffi to pieces, and throw him to the crocodiles.

On the other part, he was very far from being terrified. He told them roundly, that he was a

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ſervant of Ali Bey, that if they attempted to take his fare from him, their pay ſhould be ſtopped at Cairo, till they ſurrendered the guilty perſon to do him juſtice. He laughed moſt unaffectedly at the notion of cutting him to pieces; and declared, that, if he was to complain of the uſage he met when he went down to Lower Egypt, there would not be a janiſſary from Syene who would not be in much greater danger of crocodiles than he.

I went in the evening to the Aga, and complained of my landlord's behaviour. I told him poſitively, but with great ſhew of reſpect, I would rather go down the Nile upon a *raft*, than ſet my foot in any other boat but the one that brought me up. I begged him to be cautious how he proceeded, as it would be *my ſtory*, and not *his*, that would go to the Bey. This grave and reſolute appearance had the effect. The Schourbatchie was ſent for, and reprimanded, as were all thoſe that ſided with him; while privately, to calm all animoſities againſt my Rais, I promiſed him a piece of green cloth, which was his wiſh; and ſo heartily were we reconciled, that, the next day, he made his ſervants help Abou Cuffi to put our baggage on board the boat.

The Aga hinted to me in converſation, that he wondered at my departure, as he heard my intention was to go to Ibrim and Deir. I told him thoſe garriſons had a bad name; that a Daniſh gentleman, ſome years ago, going up thither, with orders from the government of Cairo, was plundered, and very nearly aſſaſſinated, by Ibrahim, Cacheff

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of Deir. He looked ſurpriſed, ſhook his head, and ſeemed not to give me credit; but I perſiſted, in the terms of Mr. Norden's * Narrative; and told him, the brother of the Aga of Syene was along with him at the time. "Will any perſon, ſaid he, tell me, that a man who is in my hands once a month, who has not an ounce of bread but what I furniſh him from this garriſon, and whoſe pay would be ſtopt (as your Rais truly ſaid) on the firſt complaint tranſmitted to Cairo, could aſſaſſinate a man with Ali Bey's orders, and my brother along with him? Why, what do you think he is? I ſhall ſend a ſervant to the Cacheff of Deir to-morrow, who ſhall bring him down by the beard if he refuſes to come willingly." I ſaid, "Then times were very much changed for the better; it was not always ſo, there was not always at Cairo a ſovereign like Ali Bey, nor at Syene a man of his prudence, and capacity in commanding; but having no buſineſs at Deir and Ibrim, I ſhould not riſk finding them in another humour, exerciſing other powers than thoſe he allowed them to have."

The 26th we embarked at the north end of the town, in the very ſpot where I again took boat above three years afterwards. We now no longer enjoyed the advantage of our prodigious main-ſail; not only our yards were lowered, but our maſts were taken out; and we floated down the current, making the figure of a wreck. The current, puſhing againſt one of our ſides, the wind directly

* Vide Mr. Norden's Voyage up the Nile.

contrary,

contrary, preſſing us on the other, we went down *broad ſide foremoſt*; but ſo ſteadily, as ſcarce to be ſenſible the veſſel was in motion.

In the evening I ſtopt at Shekh Ammer, and ſaw my patient Nimmer, Shekh of the Ababdé. I found him greatly better, and as thankful as ever; I renewed my preſcriptions, and he his offers of ſervice.

I was viſited, however, with a pretty ſmart degree of fever by hunting crocodiles on the Nile as I went down, without any poſſibility of getting near them.

On the 31ſt of January we arrived at Negadé, the fourth ſettlement of the franciſcan friars in Upper Egypt, for the pretended miſſion of Ethiopia. I found it to be in lat. 25° 53′ 30″. It is a ſmall neat village, covered with palm trees, and moſtly inhabited by Cophts, none of whom the friars have yet converted, nor ever will, unleſs by ſmall penſions, which they give to the pooreſt among them, to be decoy-ducks to the reſt.

Oppoſite to Negadé, on the other ſide of the river about three miles, is Cus, a large town, the Appollonis Civitas Parva of the ancients. There are no antiquities at this place; but the caravan, which was to carry the corn for Mecca, acroſs the deſert to Coſſeir, was to aſſemble there. I found they were not near ready; and that the Arabs Atouni had threatened they would be in their way, and would not ſuffer them to paſs, at any rate, and that the guard commanded to eſcort them acroſs the deſert, would come from Furſhout, and therefore I ſhould have early warning.

It

It was the 2d of February I returned to Badjoura, and took up my quarters in the houſe formerly aſſigned me, greatly to the joy of Shekh Iſmael, who, though he was in the main reconciled to his friend, friar Chriſtopher, had not yet forgot the wounding of the five men by his miſcalculating ramadan; and was not without fears that the ſame inadvertence might, ſome day or other, be fatal to him, in his pleuriſy and aſthma, or, what is ſtill more likely, by the operation of the tabange.

As I was now about to launch into that part of my expedition, in which I was to have no further intercourſe with Europe, I ſet myſelf to work to examine all my obſervations, and put my journal in ſuch forwardneſs by explanations, where needful, that the labours and pains I had hitherto been at, might not be totally loſt to the public, if I ſhould periſh in the journey I had undertaken, which, every day, from all information I could procure, appeared to be more and more deſperate.

Having finiſhed theſe, at leaſt ſo far as to make them intelligible to others, I conveyed them to my friends Meſſrs. Julian and Roſa at Cairo, to remain in their cuſtody till I ſhould return, or news come that I was otherwiſe diſpoſed of.

CHAP.

CHAP. VIII.

The Author ſets out from Kenné—Croſſes the Deſert of the Thebaid—Viſits the Marble Mountains—Arrives at Coſſeir, on the Red Sea—Tranſactions there.

IT was Thurſday, the 16th of February 1769, we heard the caravan was ready to ſet out from Kenné, the Cæne Emporium of antiquity. From Kenné our road was firſt Eaſt, for half an hour, to the foot of the hills, which here bound the cultivated land; then S. E. when, at 11 o'clock in the forenoon, we paſſed a very dirty ſmall village called Sheraffa. All the way from Kenné, cloſe on our left, were deſert hills, on which not the leaſt verdure grew, but a few plants of a large ſpecies of Solanum, called Burrumbuc.

At half paſt two we came to a well, called Bir Ambar, the well of ſpices, and a dirty village of the ſame name, belonging to the Azaizy, a poor inconſiderable tribe of Arabs. They live by letting out their cattle for hire to the caravans that go to Coſſeir, and attending themſelves, when neceſſary. It got its name, I ſuppoſe, from its having formerly been a ſtation of the caravans from the Red Sea, loaded with this kind of merchandiſe from India. The houſes of the Azaizy are of a very

very particular conſtruction, if they can be called houſes. They are all made of potter-clay, in one piece, in ſhape of a bee-hive; the largeſt is not above ten feet high, and the greateſt diameter ſix.

There are no veſtiges here of any canal, mentioned to have been cut between the Nile and the Red Sea. The cultivated land here is not above half a mile in extent from the river, but the inundation of the Nile reaches much higher, nor has it left behind it any appearance of ſoil. After paſſing Bir Ambar, we pitched our tent about four o'clock at Gabba*, a ſhort mile from Cuft, on the borders of the deſert—here we paſſed the night.

On the 17th, at eight o'clock in the morning, having mounted my ſervants all on horſeback, and taken the charge of our own camels, (for there was a confuſion in our caravan not to be deſcribed, and our guards we knew were but a ſet of thieves) we advanced ſlowly into the deſert. There were about two hundred men on horſeback, armed with firelocks; all of them lions, if you believed their word or appearance; but we were credibly informed, that fifty of the Arabs, at firſt ſight, would have made theſe heroes fly without any bloodſhed.

I had not gone two miles before I was joined by the Howadat Arab, whom I had brought with me in the boat from Cairo. He offered me his ſervice with great profeſſions of gratitude, and told me, that he hoped I would again take charge of his

* It is no town, but ſome ſand and a few buſhes, ſo called.

money,

money, as I had before done from Cairo. It was now for the firſt time he told me his name, which was Mahomet Abdel Gin, "the Slave of the Devil, "or the Spirit." There is a large tribe of that name, many of which come to Cairo from the kingdom of Sennaar; but he had been born among the Howadat, oppoſite to Metrahenny, where I found him.

Our road was all the way in an open plain, bounded by hillocks of ſand, and fine gravel, perfectly hard, and not perceptibly above the level of the plain country of Egypt. About twelve miles diſtant there is a ridge of mountains of no conſiderable height, perhaps the moſt barren in the world. Between theſe our road lay through plains, never three miles broad, but without trees, ſhrubs, or herbs. There are not even the traces of any living creature, neither ſerpent nor lizard, antelope nor oſtrich, the uſual inhabitants of the moſt dreary deſerts. There is no ſort of water on the ſurface, brackiſh or ſweet. Even the birds ſeem to avoid the place as peſtilential, not having ſeen one of any kind ſo much as flying over. The ſun was burning hot, and, upon rubbing two ſticks together, in half a minute they both took fire, and flamed; a mark how near the country was reduced to a general conflagration!

At half paſt three, we pitched our tent near ſome draw-wells, which, upon taſting, we found bitterer than ſoot. We had, indeed, other water carried by camels in ſkins. This well-water had only one needful quality, it was cold, and therefore very comfortable for refreſhing us outwardly. This

unpleaſant

unpleaſant ſtation is called Legeta; here we were obliged to paſs the night and all next day, to wait the arrival of the caravans of Cus, Eſné, and part of thoſe of Kenné, and Ebanout.

While at the wells of Legeta, my Arab, Abdel Gin, came to me with his money, which had encreaſed now to nineteen ſequins and a half. "What! ſaid I, Mahomet, are you never ſafe among your countrymen, neither by ſea nor land?" "Oh, no, replied Mahomet; the difference, when we were on board the boat, was, we had three thieves only; but, when *aſſembled here*, we ſhall have above three thouſand.—But I have an advice to give you."—"And my ears," ſaid I, "Mahomet, are always open to advice, eſpecially in ſtrange countries."—"Theſe people," continued Mahomet, "are all afraid of the Atouni Arabs; and, when attacked, they will run away, and leave you in the hands of theſe Atouni, who will carry off your baggage. Therefore, as you have nothing to do with their corn, do not kill any of the Atouni if they come, for that will be a bad affair, but go aſide and let me manage. I will anſwer with my life, though all the caravan ſhould be ſtripped ſtark-naked, and you loaded with gold, not one article belonging to you ſhall be touched." I queſtioned him very particularly about this intimation, as it was an affair of much conſequence, and I was ſo well ſatisfied, that I reſolved to conform ſtrictly to it.

In the evening came twenty Turks from Caramania, which is that part of Aſia Minor immediately on the ſide of the Mediterranean oppoſite to the coaſt

coaſt of Egypt; all of them neatly and cleanly dreſſed like Turks, all on camels, armed with ſwords, a pair of piſtols at their girdle, and a ſhort neat gun; their arms were in very good order, with their flints and ammunition ſtowed in cartridge-boxes, in a very ſoldier-like manner. A few of theſe ſpoke Arabic, and my Greek ſervant, Michael, interpreted for the reſt. Having been informed, that the large tent belonged to an Engliſhman, they came into it without ceremony. They told me, that they were a number of neighbours and companions, who had ſet out together to go to Mecca, to the Hadje; and not knowing the language, or cuſtoms of the people, they had been but indifferently uſed ſince they landed at Alexandria, particularly ſomewhere (as I gueſſed) about Achmim; that one of the Owam, or ſwimming thieves, had been on board of them in the night, and had carried off a ſmall portmanteau with about 200 ſequins in gold; that, though a complaint had been made to the Bey of Girgé, yet no ſatisfaction had been obtained; and that now they had heard an Engliſhman was here, whom they reckoned their *countryman*, they had come to propoſe, that we ſhould make a common cauſe to defend each other againſt all enemies.—What they meaned by *countryman* was this:—

There is in Aſia Minor, ſomewhere between Anatolia and Caramania, a diſtrict which they call Caz Dagli, corruptly Caz Dangli, and this the Turks believe was the country from which the Engliſh firſt drew their origin; and on this account

they never fail to claim kindred with the Engliſh wherever they meet, eſpecially if they ſtand in need of their aſſiſtance.

I told them the arrangement I had taken with the Arab. At firſt, they thought it was too much confidence to place in him, but I convinced them, that it was greatly diminiſhing our riſk, and, let the worſt come to the worſt, I was well ſatisfied that, armed as we were, on foot, we were more than ſufficient to beat the Atouni, after they had defeated the clowniſh caravan of Egypt, from whoſe courage we certainly had nothing to expect.

I cannot conceal the ſecret pleaſure I had in finding the character of my country ſo firmly eſtabliſhed among nations ſo diſtant, enemies to our religion, and ſtrangers to our government. Turks from Mount Taurus, and Arabs from the deſert of Libya, thought themſelves unſafe among their own countrymen, but truſted their lives and their little fortunes implicitly to the direction and word of an Engliſhman whom they had never before ſeen.

Theſe Turks ſeemed to be above the middling rank of people; each of them had his little cloak-bag very neatly packed up; and they gave me to underſtand that there was money in it. Theſe they placed in my ſervants tent, and chained them all together, round the middle pillar of it; for it was eaſy to ſee the Arabs of the caravan had thoſe packages in view, from the firſt moment of the Turk's arrival.

We ſtaid all the 18th at Legeta, waiting for the junction of the caravans, and departed the 19th at

ſix

ſix o'clock in the morning. Our journey, all that day, was through a plain, never leſs than a mile broad, and never broader than three; the hills, on our right and left, were higher than the former, and of a browniſh calcined colour, like the ſtones on the ſides of Mount Veſuvius, but without any herb or tree upon them.

At half paſt ten, we paſſed a mountain of green and red marble, and at twelve we entered a plain called Hamra, where we firſt obſerved the ſand red, with a purple caſt, of the colour of porphyry, and this is the ſignification of Hamra, the name of the valley. I diſmounted here, to examine of what the rocks were compoſed; and found, with the greateſt pleaſure, that here began the quarries of porphyry, without the mixture of any other ſtone; but it was imperfect, brittle, and ſoft. I had not been engaged in this purſuit an hour, before we were alarmed with a report that the Atouni had attacked the rear of the caravan; we were at the head of it. The Turks and my ſervants were all drawn together at the foot of the mountain, and poſted as advantageouſly as poſſible. But it ſoon appeared that they were ſome thieves only, who had attempted to ſteal ſome loads of corn from camels that were weak, or fallen lame, perhaps in intelligence with thoſe of our own caravans.

All the reſt of the afternoon, we ſaw mountains of a perfectly purple colour, all of them porphyry; nor has Ptolemy † much erred in the poſition of

† Ptol. Almag. lib. iv. Geograph. p. 104.

them. About four o'clock, we pitched our tent at a place called Main el Mafarek. The colour of the valley El Hamra continued to this ſtation; and it was very ſingular to obſerve, that the ants, or piſmires, the only living creatures I had yet obſerved, were all of a beautiful red colour like the ſand.

The 20th, at ſix o'clock in the morning, we left Main el Mafarek, and, at ten, came to the mouth of the defiles. At eleven we began to deſcend, having had a very imperceptible aſcent from Kenné all the way.

We were now indemnified for the ſameneſs of our natural productions yeſterday; for, on each ſide of the plain, we found different ſorts of marble, twelve kinds of which I ſelected, and took with me.

At noon, we came to a plain planted with acacia-trees, at equal diſtances; ſingle trees ſpreading broader than uſual, as if on purpoſe to proportion the refreſhment they gave to the number of travellers who ſtood in need of it. This is a ſtation of the Atouni Arabs after rain. From our leaving Legeta, we had no water that, hor the following day.

On the right-hand ſide of this plain we found porphyry and granite, of very beautiful kinds. All the way, on both ſides of the valley, this day, the mountains were of porphyry, and a very few of ſtone.

At a quarter paſt four, we encamped at Koraim, a ſmall plain, perfectly barren, conſiſting of fine gravel,

gravel, ſand, and ſtones, with a few acacia-trees, interſperſed throughout.

The 21ſt, we departed early in the morning from Koraim, and, at ten o'clock, we paſſed ſeveral defiles, perpetually alarmed by a report, that the Arabs were approaching; none of whom we ever ſaw. We then proceeded through ſeveral defiles, into a long plain that turns to the eaſt, then north-eaſt, and north, ſo as to make a portion of a circle. At the end of this plain we came to a mountain, the greateſt part of which was of the marble, *verde antico*, as it is called in Rome, but by far the moſt beautiful of the kind I had ever ſeen.

Having paſſed this, we had mountains on both ſides of us, but particularly on our right. The only ones that I examined were of a kind of granite, with reddiſh veins throughout, with triangular and ſquare black ſpots. Theſe mountains continued to Meſag el Terfowey, where we encamped at twelve o'clock; we were obliged to bring our water from about five miles to the ſouth-eaſt. This water does not appear to be from ſprings, it lies in cavities and grottos in the rock, of which there are twelve in number, whether hollowed by nature or art, or partly by both is more than I can ſolve. Great and abundant rains fall here in February. The clouds, breaking on the tops of theſe mountains, in their way to Abyſſinia, fill theſe ciſterns with large ſupplies, which the impending rocks ſecure from evaporation.

It was the firſt freſh water we taſted ſince we left the Nile; and the only water, of any kind ſince we left

left Legeta. But ſuch had been the foreſight of our caravan, that very few reſorted thither, having all laid in abundant ſtore from the Nile; and ſome of them a quantity ſufficient to ſerve them till their return. This was not our caſe. We had water, it is true, from the Nile; but we never thought we could have too much, as long as there was room in our water-ſkins to hold more; I therefore went early with my camel-drivers, expecting to have ſeen ſome antelopes, which every night come to drink from the well, having no opportunity to do it throughout the day.

I had not concealed myſelf half an hour, above a narrow path leading to the principal cave, before I ſaw, firſt one antelope walking very ſtately alone; then four others, cloſely following him. Although I was hid as long as I lay ſtill, he ſeemed to have diſcerned me from the inſtant that I ſaw him. I ſhould have thought that the ſmell had diſcovered me, had not I uſed the precaution of carrying a piece of burnt turf along with me, and left one with my horſe likewiſe; perhaps it was this unuſual ſmell that terrified him. Whatever was the cauſe, he advanced apparently in fear, and ſeemed to be truſted with the care of the flock, as the others teſtified no apprehenſion, but were rather ſporting or fighting with each other. Still he advanced ſlower, and with greater caution; but, being perfectly within reach, I did not think proper any longer to riſk the whole from a deſire to acquire a greater number. I ſhot him ſo juſtly, that giving one

one leap five or six feet high, he fell dead upon his head. I fired at the others, retiring all in a croud; killed one likewise, and lamed another, who fled among the mountains, where darkness protected him. We were perfectly content with our acquisition, and the nature of the place did not prompt us to look after the wounded. We continued at the well to assist our companions who came in want of water, a duty with which necessity binds us all to comply.

We returned near midnight with our game and our water. We found our tents all lighted, which, at that time of night, was unusual. I thought it was on account of my absence, and to guide me the surer home. We were however surprised, when, coming within a moderate distance of our tent, we heard *the word* called for; I answered immediately, *Charlotte*; and, upon our arrival, we perceived the Turks were parading round the tents in arms, and soon after our Howadat Arab came to us, and with him a messenger from Sidi Hassan, desiring me to come instantly to his tent, while my servants advised me first to hear what they had to say to me in mine.

I soon, therefore, perceived that all was not well, and I returned my compliments to Hassan, adding, that if he had any thing to say to me so late, he would do well to come, or send, as it was past my hour of visiting in the desert, especially as I had not eat, and was tired with having the charge of the water. I gave orders to my servants to put out all the extraordinary lights, as that seemed to be a

mark

mark of fear; but forbade any one to ſleep, excepting thoſe who had the charge of our beaſts, and had been fetching the water.

I found that, while our people had been aſleep, two perſons had got into the tent and attempted to ſteal one of the portmanteaus; but, as they were chained together, and the tent-pole in the middle, the noiſe had awakened my ſervants, who had ſeized one of the men; and that the Turks had intended inſtantly to have diſpatched him with their knives, and with great difficulty had been prevented by my ſervants, according to my conſtant orders, for I wiſhed to avoid all extremities, upon ſuch occaſions, when poſſible. They had indeed leave to deal with their ſticks as freely as their prudence ſuggeſted to them; and they had gone, in this caſe, fully beyond the ordinary limits of *diſcretion*, eſpecially Abdel Gin, who was the firſt to ſeize the robber. In ſhort, they had dealt ſo liberally with their ſticks, that the thief was only known to be living by his groans, and they had thrown him at a ſmall diſtance, for any perſon to own him that pleaſed. It appeared, that he was a ſervant of Sidi Haſſan, an Egyptian ſlave, or ſervant to Shekh Hamam, who conducted or commanded the caravan, if there was any *conduct* or *command* in it.

There were with me ten ſervants, all completely armed, twenty-five Turks, who ſeemed worthy to be depended upon, and four janiſſaries, who had joined us from Cairo, ſo that there were of us forty men perfectly armed, beſides attendants on

the

the cattle. As we had people with us who knew the wells, and alſo a friend who was acquainted with the Atouni, nothing, even in a deſert, could reaſonably alarm us.

With great difficulty we pulled down an old acacia-tree, and procured ſome old-dried camels dung, with which we roaſted our two antelopes: very ill-roaſted they were; and execrable meat, though they had been ever ſo well dreſſed, and had had the beſt ſauce of Chriſtendom. However, we were in the deſert, and every thing was acceptable. We had ſome ſpirits, which finiſhed our repaſt that night: it was exceedingly cold, and we ſat thick about the fire.

Five men with firelocks, and a number of Arabs with lances, having come towards us, and being challenged by the centinel for not giving *the word*, were then deſired to ſtand, or they would be fired upon. They all cried out, *Salam Alicum!* and I intimated that any three of them might come forward, but deſired them to keep away the Arabs. Three of them accordingly came, and then two more. They delivered a meſſage from Sidi Haſſan, that my people had killed a man; they deſired that the murderer might be delivered to them, and that I ſhould come to his tent, and ſee juſtice done. I told them, "that none of my people, however "provoked, would put a man to death in my ab-"ſence, unleſs in defence of their own lives; that, "if I had been there, I ſhould certainly have or-"dered them to fire upon a thief catched in the act

"of

" of ſtealing within my tent; but, ſince he was " dead, I was ſatisfied as to him, only expected " that Sidi Haſſan would give me up his compani- " on, who had fled; that, as it was near morning, " I ſhould meet him when the caravan decamped, " and hear what he had to ſay in his defence. " In the mean time I forbade any perſon to come " near my tent, or quarters, on any pretence what- " ever, till-day light." Away they went murmuring, but what they ſaid I did not underſtand. We heard no more of them, and none of us ſlept. All of us, however, repeated our vows of ſtanding by each other; and we ſince found, that we had ſtood in the way of a common practice, of ſtripping theſe poor ſtrangers, the Turks, who come every year this road to Mecca.

At dawn of day, the caravan was all in motion. They had got intelligence, that two days before, about 300 Atouni had watered at Terfowey; and, indeed, there were marks of great reſort at the well, where we filled the water. We had agreed not to load one of our camels, but let the caravan go on before us, and meet the Atouni firſt; that I only ſhould go on horſeback, about two hundred yards into the plain from the tent, and all the reſt follow me on foot with arms in their hands.

Haſſan, too, was mounted on horſeback, with about a hundred of his myrmidons, and a number of Arabs on foot. He ſent me word that I was to advance, with only two ſervants; but I returned for anſwer, that I had no intention to advance at all;

all; that if he had any buſineſs, he ſhould ſay ſo, and that I would meet him one to one, or three to ſix, juſt as he pleaſed. He ſent me again word, that he wanted to communicate the intelligence he had of the Atouni, to put me on my guard. I returned for anſwer, that I was already upon my guard, againſt all thieves, and did not make any diſtinction, if people were thieves themſelves, or encouraged others to be ſo, or whether they were Atouni or Ababdé. He then ſent me a meſſage, that it was a cold morning, and wiſhed I would give him a diſh of coffee, and keep thoſe ſtrangers away. I therefore deſired one of my ſervants to bring the coffee-pot, and directing my people to ſit down, I rode up to him, and diſmounted, as he did alſo, when twenty or thirty of his vagabonds came, and ſat down likewiſe. He ſaid he was exceedingly ſurpriſed, after ſending to me laſt night, that I did not come to him; that the whole camp was in murmur at beating the man, and that it was all that he could do to hinder his ſoldiers from falling upon us, and extirpating us all at once; that I did wrong to protect thoſe Turks, who carried always money to Mecca for merchandize, and defrauded them of their dues.

My ſervant having juſt poured out a diſh of coffee to give him, I ſaid, Stay, Sir, till we know whether we are in peace. Sidi Haſſan, if that is the way of levying dues upon the Turks, to ſend thieves to rob them in my tent, you ſhould adviſe me firſt of it, and then we ſhould have ſettled the buſineſs. With regard to your preventing people

people from murdering me, it is a boaſt ſo ridiculous that I laugh at it. Thoſe pale-faced fellows who are about you muffled up in burnooſes for fear of cold in the morning, are they capable to look janiſſaries in the face like mine? Speak lowly, and in Arabic, when you talk at this rate, or perhaps it will not be in my power to return you the compliment you did me laſt night, or hinder them from killing you on the ſpot. Were ever ſuch words ſpoken! ſaid a man behind; tell me, maſter, are you a king? If Sidi Haſſan, anſwered I, is your maſter, and you ſpeak to me on this occaſion, you are a wretch; get out of my ſight; I ſwear I will not drink a diſh of coffee while you are here, and will mount my horſe directly.

I then roſe, and the ſervant took back the coffee-pot; upon which Haſſan ordered his ſervant out of his preſence, ſaying, "No, no; give me the coffee if we are in peace;" and he drank it accordingly. Now, ſays he, paſt is paſt; the Atouni are to meet us at the *mouth of Beder; your people are better armed than mine, are Turks, and uſed to fighting. I would wiſh you to go foremoſt, and we will take charge of your camels, though my people have 4000 of their own, and they have enough to do to take charge of the corn.

* The Arabs call theſe narrow paſſes in the mountains Fum, as the Hebrews did Pi, the mouth. Fum el Beder, is the mouth of Beder; Fum el Terfowey, the mouth or paſſage of Terfowey; Piha Hhiroth, the mouth of the valley cut through with ravines.

"And

"And I," faid I, "if I wanted water or proviſion, would go to meet the Atouni, who would uſe me well. Why, you don't know to whom you are ſpeaking, nor that the Atouni are Arabs of Ali Bey, and that I am his man of confidence, going to the Sherriffe of Mecca? The Atouni will not hurt *us*; but, as you ſay, you are commander of the caravan, we have all ſworn we will not fire a ſhot, till we ſee you heartily engaged; and then we will do our beſt to hinder the Arabs from ſtealing the Sherriffe of Mecca's corn, for *his ſake only*." They all cried out El Fedtah! El Fedtah! ſo I ſaid the prayer of peace as a proxy; for none of the Turks would come near him.

Oppoſite to where we were encamped is Terfowey, a large mountain, partly green-marble, partly granite, with a red bluſh upon a grey ground, with ſquare oblong ſpots. About forty yards within the narrow valley, which ſeperates this mountain from its neighbour, we ſaw a part of the fuſt or ſhaft of a monſtrous obeliſk of marble, very nearly ſquare, broken at the end, and towards the top. It was nearly thirty feet long, and nineteen feet in the face; about two feet of the bottom were perfectly inſulated, and one whole ſide ſeparated from the mountain. The gully had been widened and levelled, and the road made quite up to underneath the block.

We ſaw likewiſe, throughout the plain, ſmall pieces of jaſper, having green, white, and red ſpots, called in Italy, "Diaſpo Sanguineo." All the mountains

mountains on both ſides of the plain ſeemed to be of the ſame ſort, whether they really were ſo or not, I will not ſay, having had no time to examine them.

The 22d, at half paſt one in the morning, we ſet out full of terror about the Atouni. We continued in a direction nearly eaſt, till at three we came to the defiles; but it was ſo dark, that it was impoſſible to diſcern of what the country on each ſide conſiſted. At day-break, we found ourſelves at the bottom of a mountain of granite, bare like the former.

We ſaw quantities of ſmall pieces of various ſorts of granite, and porphyry ſcattered over the plain, which had been carried down by a torrent, probably from quarries of ancient ages; theſe were white, mixed with black ſpots; red, with green veins, and black ſpots. After this all the mountains on the right hand were of red marble in prodigious abundance, but of no great beauty. They continued, as the granite did, for ſeveral miles along the road, while the oppoſite ſide was all of dead-green, ſuppoſed ſerpentine marble.

It was one of the moſt extraordinary ſights I ever ſaw. The former mountains were of conſiderable height, without a tree, or ſhrub, or blade of graſs upon them; but theſe now before us had all the appearance, the one of having been ſprinkled over with Havannah, the other with Brazil ſnuff. I wondered, that, as the red is neareſt the ſea, and the ſhips going down the Abyſſinian coaſt obſerve this appearance within lat. 26°, writers have not imagined this was called the *Red Sea* upon that account,

account, rather than for the many weak reaſons they have relied upon.

About eight o'clock we began to deſcend ſmartly, and, half an hour after, entered another defile like thoſe before deſcribed, having mountains of green marble on every ſide of us. At nine, on our left, we ſaw the higheſt mountain we had yet paſſed. We found it upon examination, to be compoſed of ſerpentine marble; and, thro' about one-third of the thickneſs, ran a large vein of jaſper, green, ſpotted with red. Its exceeding hardneſs was ſuch as not to yield to the blows of a hammer; but the works of old times were more apparent in it, than in any mountain we had ſeen. Ducts, or channels, for carrying water tranſverſely, were obſerved evidently to terminate in this quarry of jaſper: a proof that water was one of the means uſed in cutting theſe hard ſtones.

About ten o'clock, deſcending very rapidly, with green marble and jaſper on each ſide of us, but no other green thing whatever, we had the firſt proſpect of the Red Sea, and, at a quarter paſt eleven, we arrived at Coſſeir. It has been a wonder with all travellers, and with myſelf among the reſt, where the ancients procured that prodigious quantity of fine marble, with which all their buildings abound. That wonder, however, among many others, now ceaſes, after having paſſed, in four days, more granite, porphyry, marble, and jaſper, than would build Rome, Athens, Corinth, Syracuſe, Memphis, Alexandria, and half a dozen ſuch cities. It ſeemed to be very viſible, that thoſe

openings

openings in the hills, which I call Defiles, were not natural, but artificial; and that whole mountains had been cut out at theſe places, to preſerve a ſlope towards the Nile as gentle as poſſible: this, I ſuppoſe, might be a deſcent of about one foot in fifty at moſt; ſo that, from the mountains to the Nile, thoſe heavy carriages muſt have moved with as little draught as poſſible, and at the ſame time, been ſufficiently impeded by friction, ſo as not to run amain, or acquire an increaſed velocity, againſt which, alſo, there muſt have been other proviſions contrived. As I made another excurſion to theſe marble mountains from Coſſeir, I will once for all, here ſet down what I obſerved concerning their natural appearance.

The porphyry ſhews itſelf by a fine purple ſand, without any gloſs or glitter on it, and is exceedingly agreeable to the eye. It is mixed with the native white ſand, and fixed gravel of the plains. Green unvariegated marble, is generally ſeen in the ſame mountain with the porphyry. Where the two veins meet, the marble is for ſome inches brittle, but the porphyry of the ſame hardneſs as in other places.

The granite is covered with ſand, and looks like ſtone of a dirty brown colour. But this is only the change and impreſſion the ſun and weather have made upon it; for, upon breaking it, you ſee it is grey granite, with black ſpots, with a reddiſh caſt, or bluſh over it. This red ſeems to fade and ſuffer from the outward air, but, upon working or poliſhing the ſurface, this colour again appears.

appears. It is in greater quantity than the porphyry, and nearer the Red Sea. Pompey's pillar ſeems to have been from this quarry.

Next to the granite, but never, as I obſerved, joined with it in the ſame mountain, is the red marble. It is covered with ſand of the ſame colour, and looks as if the whole mountain were ſpread over with brick duſt. There is alſo a red marble with white veins, which I have often ſeen at Rome, but not in principal ſubjects, I have alſo ſeen it in Britain. The common green (called ſerpentine) looks as if covered with Brazil ſnuff. Joined with this green, I ſaw two ſamples of that beautiful marble they call Iſabella; one of them with a yelloviſh caſt, which we call Quaker-colour; the other with a blueiſh, which is commonly termed Dove-colour. Theſe two ſeem to divide the reſpective mountains with the ſerpentine. In this green, likewiſe, it was we ſaw the vein of jaſper; but whether it was abſolutely the ſame with this which is the bloody jaſper, or bloodſtone, is what we had not time to ſettle.

I ſhould firſt have made mention of the verde antico, the dark green with white irregular ſpots, becauſe it is of the greateſt value, and neareſt the Nile. This is produced in the mountains of the plain green, or ſerpentine, as is the jaſper, and is not diſcoverable by the duſt, or any particular colour upon it. Firſt, there is a blue fleaky ſtone, exceedingly even and ſmooth in the grain, ſolid, and without ſparks or colour. When broken, it is

ſomething lighter than a ſlate, and more beautiful than moſt marble; it is like the lava of volcanoes, when poliſhed. After lifting this, we come to the beds of verde antico; and here the quarrying is very obvious, for it has been uncovered in patches, not above twenty feet ſquare. Then, in another part, the green ſtone has been removed, and another pit of it wrought.

I ſaw, in ſeveral places in the plain, ſmall pieces of African marble ſcattered about, but no rocks, or mountains of it. I ſuppoſe it is found in the heart of ſome other coloured marble, and in ſtrata, like the jaſper and verde antico, and, I ſuſpect, in the mountains of Iſabella marble, eſpecially of the yelloweſt ſort of it; but this is mere conjecture. This prodigious ſtore of marble is placed upon a ridge, whence there is a deſcent to the eaſt or weſt, either to the Nile or Red Sea. The level ground and hard-fixed gravel are proper for the heavieſt carriages, and will eaſily and ſmoothly convey any weight whatever to its place of embarkation on the Nile; ſo that another wonder ceaſed how the ancients tranſported thoſe vaſt blocks to Thebes, Memphis, and Alexandria.

Coſſeir is a ſmall mud-walled village, built upon the ſhore, among hillocks of floating ſand. It is defended by a ſquare fort of hewn ſtone, with ſquare towers in the angles, which have in them three ſmall cannon of iron, and one of braſs, all in very bad condition; of no other uſe but to terrify the Arabs, and hinder them from plundering the town when full of corn, going to Mecca in time of

of famine. The walls are not high; nor was it neceſſary, if the great guns were in order. But as this is not the caſe, the ramparts are heightened by clay, or by mud-walls, to ſcreen the ſoldiers from the fire-arms of the Arabs, that might otherwiſe command them from the ſandy hills in the neighbourhood.

There are ſeveral wells of brackiſh water on the N. W. of the caſtle, which, for experiment's ſake, I made drinkable, by filtering it through ſand; but the water in uſe is brought from Terſowey, a good day's journey off.

The port, if we may call it ſo, is on the ſouth-eaſt of the town. It is nothing but a rock which runs out about four hundred yards into the ſea, and defends the veſſels, which ride to the weſt of it, from the north and north-eaſt winds, as the houſes of the town cover them from the north-weſt.

There is a large encloſure with a high mud-wall, and, within, every merchant has a ſhop or magazine for his corn and merchandiſe: little of this laſt is imported, unleſs coarſe India goods, for the conſumption of Upper Egypt itſelf, ſince the trade to Dongola and Sennaar has been interrupted.

I had orders from Shekh Hamam to lodge in the caſtle. But a few hours before my arrival, Huſſein Bey Abou Kerſh landed from Mecca, and Jidda, and he had taken up the apartments which were deſtined for me. He was one of thoſe Beys whom Ali Bey had defeated, and driven from Cairo. He was called *Abou Kerſh*, i. e. Father Belly, from

being immoderately fat; his adverſity had brought him a little into ſhapes. My ſervants, who had gone before, thinking that a friend of the Bey in power was better than an enemy outlawed, and baniſhed by him, had inadvertently put ſome of my baggage into the caſtle juſt when this potentate was taking poſſeſſion. Swords were immediately drawn, death and deſtruction threatened to my poor ſervants, who fled and hid themſelves till I arrived.

Upon their complaint, I told them they had acted improperly; that a ſovereign was a ſovereign all the world over; and it was not my buſineſs to make a difference, whether he was in power or not. I eaſily procured a houſe, and ſent a janiſſary of the four that had joined us from Cairo, with my compliments to the Bey, deſiring reſtitution of my baggage, and that he would excuſe the ignorance of my ſervants, who did not know that he was at Coſſeir; but only, having the firman of the Grand Signior, and letters from the Bey and Port of janiſſaries of Cairo, they preſumed that I had a right to lodge there, if he had not taken up the quarters.

It happened that an intimate friend of mine, Mahomet Topal, captain of one of the large Cairo ſhips, trading to Arabia, was a companion of this Huſſein Bey, and had carried him to ſee Captain Thornhill, and ſome of our Engliſh captains at Jidda, who, as their very laudable cuſtom is, always ſhew ſuch people ſome civilities. He queſtioned the janiſſary about me, who told him I was Engliſh;

that

that I had the protection I had mentioned, and that from kindness and charity, I had furnished the stranger Turks with water, and provision at my own expence, when crossing the desert. He professed himself exceedingly ashamed at the behaviour of his servants, who had drawn their sabres upon mine, and had cut my carpet and some cords. After which, of his own accord, he ordered his kaya, or next in command, to remove from the lodging he occupied, and instead of sending back my baggage by my servant, he directed it to be carried into the apartment from which the kaya had removed. This I absolutely refused, and sent word, I understood he was to be there for a few days only; and as I might stay for a longer time, I should only desire to succeed him after his departure, in order to put my baggage in safety from the Arabs; but for the present they were in no danger, as long *as he was in the town.* I told him, I would pay my respects to him in the evening, when the weather cooled. I did so, and, contrary to his expectations, brought him a small present. Great intercourse of civility passed; my fellow-travellers, the Turks, were all seated there, and he gave me, repeatedly, very honourable testimonials of my charity, generosity, and kindness to them.

These Turks, finding themselves in a situation to be heard, had not omitted the opportunity of complaining to Hussein Bey of the attempt of the Arab to rob them in the desert. The Bey asked me,

me, If it happened in my tent? I ſaid, It was in that of my ſervants. "What is the reaſon, ſays he, that, when you Engliſh people know ſo well what good government is, you did not order his head to be ſtruck off, when you had him in your hands, before the door of the tent?"—"Sir," ſaid I, "I know well what good government is; but being a ſtranger, and a Chriſtian, I have no ſort of title to exerciſe the power of life and death in this country; only in this one caſe, when a man attempts my life then I think I am warranted to defend myſelf, whatever may be the conſequence to him. My men took him in the fact, and they had my orders, in ſuch caſes, to beat the offenders ſo that they ſhould not ſteal theſe two months again: They did ſo; that was puniſhment enough in cold blood."——"But my blood," ſays he, "never cools with regard to ſuch raſcals as theſe; Go (and he called one of his attendants) tell Haſſan, the head of the caravan, from me, that unleſs he hangs that Arab before ſun-riſe to-morrow, I will carry him in irons to Furſhout."

Upon this meſſage I took my leave; ſaying only, "Huſſein Bey, take my advice; procure a veſſel and ſend theſe Turks over to Mecca before you leave this town, or, be aſſured they will all be made reſponſible for the death of this Arab; will be ſtripped naked, and perhaps murdered, as ſoon as your back is turned." It was all I could do to get them protected thus far. This meaſure was already provided for, and the poor Turks joyfully embarked next morning. The thief was not at all moleſted; he

he was sent out of the way, under pretence that he had fled.

Cosseir has been mistaken by different authors. Mr. Huet, Bishop of Avranches, says, it is the Myos Hormos of antiquity; others, the Philoteras Portus of Ptolemy. The fact is, that neither one nor other is the port, both being considerably farther to the northward. Nay, more, the present town of Cosseir was no ancient port at all; old Cosseir was five or six miles to the northward. There can be no sort of doubt, that it was the Portus Albus, or the White Harbour; for we find the steep descent from Terfowey, and the marble mountains, called, to this day, the Accaba, which, in Arabic, signifies a steep ascent or descent, is placed here by Ptolemy with the same name, though in Greek that name has no signification. Again, Ptolemy places * Aias Mons, or the mountain Aias, just over Cosseir, and this mountain, by the same name, is found there at this day. And, upon this mountain, and the one next it, (both over the port) are two very remarkable chalky cliffs; which, being conspicuous and seen far at sea, have given the name of the White Port, which Cosseir bore in all antiquity.

I found, by many meridian altitudes of the sun, taken at the castle, that Cosseir is in lat. 26° 7′ 51″ north; and, by three observations of Jupiter's satellites, I found its longitude to be 34° 4′ 15″ east of the meridian of Greenwich.

* Ptol. Geograph. lib. iv. p. 103.

The

The caravan from Syené arrived at this time, eſcorted by four hundred Ababdé, all upon camels, each armed with two ſhort javelins. The manner of their riding was very whimſical; they had two ſmall ſaddles on each camel, and ſat back to back, which might be, in their practice, convenient enough; but I am ſure, that, if they had been to fight with us, every ball would have killed two of them, what *their advantage* would have been, I know not.

The whole town was in terror at the influx of ſo many barbarians, who knew no law whatever. They brought a 1000 camels loaded with wheat to tranſport to Mecca. Every body ſhut their doors, and I among the reſt, whilſt the Bey ſent to me to remove into the caſtle. But I had no fear, and reſolved to make an experiment, after hearing theſe were people of *Nimmer*, whether I could truſt them in the deſert or not. However, I ſent all my inſtruments, my money, and the beſt of my baggage, my medicines and memorandums, into a chamber in the caſtle: after the door was locked, and the key brought to me, the Bey ordered to nail up pieces of wood acroſs it, and ſet a centinel to watch it all day, and two in the night.

I was next morning down at the port looking for ſhells in the ſea, when a ſervant of mine came to me in apparent fright and hurry. He told me the Ababdé had found out that Abdel Gin, my Arab, was an *Atouni*, *their enemy*, and that they had either cut his throat, or were about to do it; but,

but, by the fury with which they ſeized him, in his fight, he could not believe they would ſpare him a minute.

He very providently brought me a horſe, upon which I mounted immediately, ſeeing there was no time to be loſt; and in the fiſhing-dreſs, in which I was, with a red turban about my head, I galloped as hard as the horſe could carry me through the town. If I was alarmed myſelf, I did not fail to alarm many others. They all thought it was ſomething behind, not any thing before me, that occaſioned this ſpeed. I only told my ſervant at paſſing, to ſend two of my people on horſeback after me, and that the Bey would lend them horſes.

I was not got above a mile into the ſands, when I began to reflect on the folly of the undertaking. I was going into the deſert among a band of ſavages, whoſe only trade was robbery and murder, where, in all probability, I ſhould be as ill treated as the man I was attempting to ſave. But, ſeeing a crowd of people about half a mile before me, and thinking they might be at that time murdering that poor, honeſt, and ſimple fellow, all conſideration of my own ſafety for the time vaniſhed.

Upon my coming near them, ſix or eight of them ſurrounded me on horſeback, and began to gabble in their own language. I was not very fond of my ſituation. It would have coſt them nothing to have thruſt a lance through my back, and taken the horſe away; and, after ſtripping me, to have buried me in a hillock of ſand, if they were ſo kind

kind as give themſelves that laſt trouble. However, I picked up courage, and putting on the beſt appearance I could, ſaid to them ſteadily, without trepidation, "What men are theſe before?" The anſwer, after ſome pauſe, was, *they are men*; and they looked very queerly, as if they meant to aſk each other, What ſort of a ſpark is this? "Are thoſe before us Ababdé, ſaid I; are they from Shekh Ammer?" One of them nodded, and grunted ſullenly, rather than ſaid "Aye, Ababdé from Shekh Ammer." "Then Salam Alicum! ſaid I, we are brethren. How does the Nimmer? Who commands you here? Where is Ibrahim?"

At the mention of Nimmer, and Ibrahim, their countenance changed, not to any thing ſweeter or gentler than before, but to a look of great ſurpriſe. They had not returned my ſalutation, *peace be between us*; but one of them aſked me who I was? "Tell me firſt, ſaid I, who that is you have before?" "It is an Arab, our enemy, ſays he, guilty of our blood."—"He is, replied I, my ſervant. He is a Howadat Arab, his tribe lives in peace at the gates of Cairo, in the ſame manner your's at Shekh Ammer does at thoſe of Aſſouan." "I aſk you, Where is Ibrahim your Shekh's ſon?"—"Ibrahim, ſays he, is at our head, he commands us here.—But who are you?"—"Come with me, and ſhew me Ibrahim, ſaid I, and I will ſhew you who I am."

I paſſed by theſe, and by another party of them. They had thrown a hair rope about the neck of Abdel Gin, who was almoſt ſtrangled already, and cried out moſt miſerably, for me not to leave him.

I went

I went directly to the black tent which I saw had a long spear thrust up in the end of it, and met at the door Ibrahim and his brother, and seven or eight Ababdé. He did not recollect me, but I dismounted close to the tent-door, and had scarce taken hold of the pillar of the tent, and said *Fiarduc**, when Ibrahim and his brother both knew me. "What! said they, are you *Yagoube* our physician, and our friend?"—"Let me ask you, replied I, if you are the Ababdé of Shekh Ammer, that cursed yourselves, and your children, if you ever lifted a hand against me, or mine, in the desert, or in the plowed field: If you have repented of that oath, or sworn falsely on purpose to deceive me, here I am come to you in the *desert*." "What is the matter, says Ibrahim, we are the Ababdé of Shekh Ammer, there are no other, and we still say, Cursed be he, whether our father, or children, that lifts his hand against you, in the desert, or in the plowed field." "Then, said I, you are all accursed in the desert, and in the field, for a number of your people are going to murder my servant. They took him indeed from my house *in the town*, perhaps that is not included in your curse, as it is neither in the *desert* nor the *plowed field*."—I was very angry.—"Whew! says Ibrahim with a kind of whistle, that is downright nonsense. Who are those of my people that have authority to murder, and take prisoners while I am here? Here one of you get upon Yagoube's horse and bring that man to me."

* That is, I am under your protection.

Then

Then turning to me, he desired I would go into the tent and sit down: "For God renounce me and "mine, (says he) if it is as you say, and one of "them hath touched a hair of his head, if ever *he* "drinks of the Nile again."

A number of people who had seen me at Shekh Ammer, now came all around me; some with complaints of sickness, some with compliments; more with impertinent questions, that had no relation to either. At last came in the culprit Abdel Gin, with forty or fifty of the Ababdé who had gathered round him, but no rope about his neck. There began a violent altercation between Ibrahim, and his men, in their own language. All that I could guess was, that the men had the worst of it; for every one present said something harsh to them, as disapproving the action.

I heard the name of Hassan Sidi Hassan often in the dispute. I began to suspect something, and desired in Arabic to know what that Sidi Hassan was, so often mentioned in discourse, and then the whole secret came out.

The reader will remember, that this Arab, Abdel Gin, was the person that seized the servant of Hassan, the Captain of the Caravan, when he was attempting to steal the Turk's portmanteau out of my tent; that my people had beat him till he lay upon the ground like dead, and that Hussein Bey, at the complaint of the Caramaniots, had ordered him to be hanged. Now, in order to revenge this, Hassan had told the Ababdé that

Abdel

Abdel Gin was an Atouni ſpy, that he had detected him in the Caravan, and that he was come to learn the number of the Ababdé, in order to bring his companions to ſurpriſe them. He did not ſay one word that he was my ſervant, nor that I was at Coſſeir; ſo the people thought they had a very meritorious ſacrifice to make, in the perſon of poor Abdel Gin.

All paſſed now in kindneſs, freſh medicines were aſked for the Nimmer, great thankfulneſs, and profeſſions, for what they had received, and a prodigious quantity of meat on wooden platters very excellently dreſſed, and moſt agreeably diluted with freſh water, from the coldeſt rock of Terfowey, was ſet before me.

In the mean time, two of my ſervants, attended by three of Huſſein Bey, came in great anxiety to know what was the matter; and as neither they nor the Arabs choſe much each others company, I ſent them with a ſhort account of the whole to the Bey; and ſoon after took my leave, carrying Abdel Gin along with me, who had been clothed by Ibrahim from head to foot. We were accompanied by two Ababdé, in caſe of accident.

I cannot help here accuſing myſelf of what, doubtleſs, may be well reputed a very great ſin. I was ſo enraged at the traitorous part which Haſſan had acted, that, at parting, I could not help ſaying to Ibrahim, "Now, Shekh, I have done every thing you have deſired, without ever expecting fee, or reward; the only thing I now aſk you, and it is

is probably the laſt, is, that you revenge me upon this Haſſan, who is every day in your power." Upon this, he gave me his hand, ſaying, "He ſhall not die in his bed, or I ſhall never ſee old age."

We now returned all in great ſpirits to Coſſeir, and I obſerved that my unexpected connection with the Ababdé had given me an influence in that place, that put me above all fear of perſonal danger, eſpecially as they had ſeen in the deſert, that the Atouni were my friends alſo, as reclaiming this Arab ſhewed they really were.

The Bey inſiſted on my ſupping with him. At his deſire I told him the whole ſtory, at which he ſeemed to be much ſurpriſed, ſaying, ſeveral times, "Menullah! Menullah! Mucktoub!" It is God's doing, it is God's doing, it was written ſo. And, when I had finiſhed, he ſaid to me, "I will not leave this traitor with you to trouble you further; I will oblige him, as it is his duty, to attend me to Furſhout." This he accordingly did; and, to my very great ſurpriſe, though he might be aſſured I had complained of him to Shekh Hamam, meeting me the next day, when they were all ready to depart, and were drinking coffee with the Bey, he gave me a ſlip of paper, and deſired me, by that direction, to buy him a ſabre, which might be procured in Mecca. It ſeems it is the manufacture of Perſia, and, though I do not underſtand in the leaſt, the import of the terms, I give it to the reader that he may know by what deſcription he is to buy

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an excellent ſabre. It is called Suggaro Tabanne Hareſanne Agemmi, *for Sidi Haſſan of Furſhout.*

Although pretty much uſed to ſtifle my reſentment upon impertinences of this kind, I could not, after the trick he had played me with the Ababdé, carry it indifferently; I threw the billet before the Bey, ſaying to Haſſan, "A ſword of that value would be uſeleſs and miſemployed in the hand of a coward and a traitor, ſuch as ſurely you muſt be ſenſible I know you to be." He looked to the Bey as if appealing to him, from the incivility of the obſervation; but the Bey, without ſcruple, anſwered, "It is true, it is true what he ſays, Haſſan; if I was in Ali Bey's place, when you dared uſe a ſtranger of mine, or any ſtranger, as you have done him, I would plant you upon a ſharp ſtake in the market-place, till the boys in the town ſtoned you to death; but he has complained of you in a letter, and I will be a witneſs againſt you before Hamam, for your conduct is not that of a *Muſſulman.*"

While I was engaged with the Ababdé, a veſſel was ſeen in diſtreſs in the offing, and all the boats went out and towed her in. It was the veſſel in which the twenty-five Turks had embarked, which had been heavily loaded. Nothing is ſo dreadful as the embarkation in that ſea; for the boats have no decks; the whole, from ſtern to ſtem, being filled choak-full of wheat, the waſte, that is the ſlope of the veſſel, between the height of her ſtem and ſtern, is filled up by one plank on each ſide, which is all that

that is above the ſurface of the waves. Sacks, tarpaulins, or mats, are ſtrowed along the ſurface of the wheat upon which all the paſſengers lye. On the leaſt agitation of the waves, the ſea getting in upon the wheat, increaſes its weight ſo prodigiouſly, that, falling below the level of the gunnel, the water ruſhes in between the plank and that part of the veſſel, and down it goes to the bottom.

Though every day produces an accident of this kind from the ſame cauſe, yet ſuch is the deſire of gaining money in that ſeaſon, which offers but once a-year, that every ſhip ſails, loaded in the ſame manner as the laſt which periſhed. This was juſt the caſe with the veſſel that had carried the Turks. Anxious to go away, they would not wait the ſigns of the weather being rightly ſettled. *Ullah Kerim!* they cry, 'God is great and merciful;' and upon that they embark in a navigation, where it needs indeed a miracle to ſave them.

The Turks all came aſhore but one; the youngeſt, and, according to all appearance, the beſt, had fallen over board, and periſhed. The Bey received them, and with great charity entertained them all at his own expence, but they were ſo terrified with the ſea, as almoſt to reſolve never to make another attempt.

The Bey had brought with him from Jidda, a ſmall, but tight veſſel belonging to *Sheher; which came from that country loaded with frankincenſe, the commodity of that port. The Rais had buſi-

* On the eaſt coaſt of Arabia Felix, Syagrum Promontorium.

neſs

neſs down the Gulf at Tor, and he had ſpoken to the Bey, to recommend him to me. I had no buſineſs at Tor, but as we had grown into a kind of friendſhip, from frequent converſation, and as he was, according to his own word, a great ſaint, like my laſt boat-man, a character that I thought I could perfectly manage, I propoſed to the Bey, that he and I ſhould contribute ſomething to make it worth this Captain's pains, to take our friends the Turks on board, and carry them to Yambo, that they might not be deprived of that bleſſing which would reſult from their viſit to the Prophet's tomb, and which they had toiled ſo much to earn. I promiſed, in that caſe, to hire his veſſel at ſo much a month upon its return from Yambo; and, as I had then formed a reſolution of making a ſurvey of the Red Sea to the Straits of Babelmandeb, the Rais was to take his directions from me, till I pleaſed to diſmiſs him.

Nothing was more agreeable to the views of all parties than this. The Bey promiſed to ſtay till they ſailed, and I engaged to take him after he returned; and as the captain, in quality of a ſaint, aſſured us, that any rock that ſtood in our way in the voyage, would either jump aſide, or become ſoft like a ſpunge, as it had often happened before, both the Turks and we were now aſſured of a voyage without danger.

All was ſettled to our mutual ſatisfaction, when, unluckily, the Turks going down to their boat, met Sidi Haſſan, whom, with reaſon, they thought

the author of all their misfortunes. The whole twenty-four drew their ſwords, and, without ſeeking ſabres from Perſia, as he had done, they would have cut Sidi Haſſan in pieces, but, fortunately for him, the Turks had great cloth trowſers, like Dutchmen, and they could not run, whilſt he ran very nimbly in his. Several piſtols, however, were fired, one of which ſhot him in the back part of the ear; on which he fled for refuge to the Bey, and we never ſaw him more.

CHAP.

CHAP. IX.

Voyage to Jibbel Zumrud—Return to Coſſeir—Sails from Coſſeir—Jaffateen Iſlands—Arrive at Tor.

THE Turks and the Bey departed, and with the Turks I diſpatched my Arab, Abdel Gin, not only giving him ſomething myſelf, but recommending him to my beneficent countrymen at Jidda, if he ſhould go there.

I now took up my quarters in the caſtle, and as the Ababdé had told ſtrange ſtories about the Mountain of Emeralds, I determined, till my captain ſhould return, to make a voyage thither. There was no poſſibility of knowing the diſtance by report; ſometimes it was twenty-five miles, ſometimes it was fifty, ſometimes it was a hundred, and God knows how much more.

I choſe a man who had been twice at theſe mountains of emeralds; with the beſt boat then in the harbour, and on Tueſday the 14th of March, we ſailed, with the wind at North Eaſt, from the harbour of Coſſeir, about an hour before the dawn of day. We kept coaſting along, with a very moderate wind, much diverted with the red and green appearance of the marble mountains upon the coaſt. Our veſſel had one ſail, like a ſtraw mattreſs, made of the leaves of a kind of palm-tree, which they

call *Doom*. It was fixed above, and drew up like a curtain, but did not lower with a yard like a ſail; ſo that upon ſtreſs of weather, if the ſail was furled, it was ſo top-heavy, that the ſhip muſt founder, or the maſt be carried away. But, by way of indemnification, the planks of the veſſel were ſewed together, and there was not a nail, nor a piece of iron, in the whole ſhip; ſo that when you ſtruck upon a rock, ſeldom any damage enſued. For my own part, from an abſolute deteſtation of her whole conſtruction, I inſiſted upon keeping cloſe along ſhore, at an eaſy ſail.

The Continent, to the leeward of us, belonged to our friends the Ababdé. There was great plenty of ſhell-fiſh to be picked up on every ſhoal. I had loaded the veſſel with four ſkins of freſh water, equal to four hogſheads, with cords, and buoys fixed to the end of each of them, ſo that, if we had been ſhipwrecked near land, as rubbing two ſticks together made us fire, I was not afraid of receiving ſuccour, before we were driven to the laſt extremity, provided we did not periſh in the ſea, of which I was not very apprehenſive.

On the 15th, about nine o'clock, I ſaw a large high rock, like a pillar, riſing out of the ſea. At firſt, I took it for a part of the Continent; but, as we advanced nearer it, the ſun being very clear, and the ſea calm, I took an obſervation, and as our ſituation was lat. 25° 6′, and the iſland about a league diſtant, to the S. S. W. of us, I concluded its latitude to be pretty exactly 25° 3′ North. This

iſland

iſland is about three miles from the ſhore, of an oval form, riſing in the middle. It ſeems to me to be of granite; and is called, in the language of the country, Jibbel Siberget, which has been tranſlated *the Mountain of Emeralds*. Siberget, however, is a word in the language of the *Shepherds*, who, I doubt, never in their lives ſaw an emerald; and though the Arabic tranſlation is *Jibbel Zumrud*, and that word has been transferred to the emerald, a very fine ſtone, oftener ſeen ſince the diſcovery of the new world, yet I very much doubt, that either *Siberget* or *Zumrud* ever meant Emerald in old times. My reaſon is this, that we found, both here and in the Continent, ſplinters, and pieces of green pellucid chryſtaline ſubſtance; yet, though green, they were veiny, clouded, and not at all ſo hard as rock-chryſtal; a mineral production certainly, but a little harder than glaſs, and this, I apprehend, was what the *Shepherds*, or people of Beja, called *Siberget*, the Latins *Smaragdus*, and the Moors *Zumrud*.

The 16th, at day-break in the morning, I took the Arab of Coſſeir with me, who knew the place. We landed on a point perfectly deſert; at firſt, ſandy like Coſſeir, afterwards, where the ſoil was fixed, producing ſome few plants of rue or abſinthium. We advanced above three miles farther in a perfectly deſert country, with only a few acacia-trees ſcattered here and there, and came to the foot of the mountains. I aſked my guide the name of that place; he ſaid it was Saiel. They are never at a loſs for a name, and thoſe who do not underſtand

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the language, always believe them. This would have been the case in the present conjuncture. He knew not the name of the place, and perhaps it had no name, but he called it *Saiel*, which signifies a male acacia-tree; merely because he saw an acacia growing there; and, with equal reason, he might have called every mile Saiel, from the Gulf of Suez to the line.

We see this abuse in the old Itineraries, especially in the * Antonine, from such a town to such a town, so many miles; and what is the next station? (*el seggera*) ten miles. This el seggera †, the Latin readers take to be the name of a town, as Harduin, and all commentators on the classics, have done. But so far from Seggera signifying a town, it imports just the contrary, that there is no town there, but the traveller must be obliged to take up his quarters under a tree that night, for such is the meaning of Seggera as a station, and so likewise of Saiel.

At the foot of the mountain, or about seven yards up from the base of it, are five pits or shafts, none of them four feet in diameter, called the *Zumrud Wells*, from which the ancients are said to have drawn the emeralds. We were not provided with materials, and little endowed with inclination, to descend into any one of them, where the air was probably bad. I picked up the nozzels, and some

* Itin. Anton. a Carth. p. 4.

† So the next stage from Syené is called Hiera Sycaminos, a sycamore-tree, Ptol. lib. 4. p. 108.

fragments

fragments of lamps, like thoſe of which we find millions in Italy: and ſome worn fragments, but very ſmall ones, of that brittle green chryſtal, which is the ſiberget and bilur of Ethiopia, perhaps the zumrud, the ſmaragdus deſcribed by Pliny, but by no means the emerald, known ſince the diſcovery of the new world, whoſe firſt character abſolutely defeats its pretenſion, the true Peruvian emerald being equal in hardneſs to the ruby.

Pliny* reckons up twelve kinds of emeralds, and names them all by the country where they are found. Many have thought the ſmaragdus to be but a finer kind of jaſper. Pomet aſſures us it is a mineral, formed in iron, and ſays he had one to which iron-ore was ſticking. If this was the caſe, the fineſt emeralds ſhould not come from Peru, where, as far as ever has been yet diſcovered, there is no iron.

With regard to the Oriental emeralds, which they ſay come from the Eaſt Indies, they are now ſufficiently known, and the value of each ſtone pretty well aſcertained; but all our induſtry and avarice have not yet diſcovered a mine of emeralds there, as far as I have heard. That there were emeralds in the Eaſt Indies, upon the firſt diſcovery of it by the Cape, there is no ſort of doubt; that there came emeralds from that quarter in the time of the Romans, ſeems to admit of as little; but few antique emeralds have ever been ſeen; and ſo greatly in eſteem, and rare were they in thoſe

* Plin. lib. xxxvii. cap. 5.

times,

times, that it was made a crime for any artiſt to engrave upon an emerald *.

It is very natural to ſuppoſe, that ſome people of the Eaſt had a communication and trade with the new world, before we attempted to ſhare it with them; and that the emeralds they had brought from that quarter, were thoſe which came afterwards into Europe, and were all called the *Oriental*, till they were confounded with the † Peruvian, by the quantity of that kind brought into the Eaſt Indies, by the Jews and Moors, after the diſcovery of the new Continent.

But what invincibly proves, that the ancients and we are not agreed as to the ſame ſtone, is that ‡ Theophraſtus ſays, that in the Egyptian commentaries he ſaw mention made of an emerald four cubits (ſix feet long,) which was ſent as a preſent to one of their kings; and in one of the temples of Jupiter in Egypt he ſaw an obeliſk 60 feet high, made of four emeralds: and Roderick of Toledo informs us, that, when the Saracens took that city, Tarik, their chief, had a table of an emerald 365 cubits, or 547½ feet long. The Mooriſh hiſtories of the invaſion of Spain are full of ſuch emeralds.

Having ſatisfied my curioſity as to theſe mountains, without having ſeen a living creature, I returned to my boat, where I found all well, and an excellent dinner of fiſh prepared. Theſe were

* Plin. lib. xxxvii. cap. 5.

† Tavernier vol. II. Voyag. ‡ Theophraſtus Περὶ λίθων.

of

of three kinds, called Biſſer, Surrumbac, and Nhoude el Benaat. The firſt of theſe ſeems to be of the Oyſter-kind, but the ſhells are both equally curved and hollow, and open with a hinge on the ſide like a muſſel. It has a large beard, like an oyſter, which is not eatable, but which ſhould be ſtript off. We found ſome of theſe two feet long, but the largeſt I believe ever ſeen compoſes the baptiſmal font in the church of Notre Dame in Paris.* The ſecond is the Concha Veneris, with large projecting points like fingers. The third, called the Breaſts of the Virgin, is a beautiful ſhell, perfectly pyramidal, generally about four inches in height, and beautifully variegated with mother-of-pearl, and green. All theſe fiſhes have a peppery taſte, but are not therefore reckoned the leſs wholeſome, and they are ſo much the more convenient, that they carry that ingredient of ſpice along with them for ſauce, with which travellers, like me, very ſeldom burden themſelves.

Beſides a number of very fine ſhells, we picked up ſeveral branches of coral, coralines, yuſſer†, and many other articles of natural hiſtory. We were abundantly provided with every thing; the weather was fair; and we never doubted it was to continue, ſo we were in great ſpirits, and only regretted that we had not, once for all, taken leave of Coſſeir, and ſtood over for Jidda.

In this diſpoſition we ſailed about three o'clock in the afternoon, and the wind flattered us ſo much,

* Clamps.

† It is a Keratophyte, growing at the bottom of the ſea.

that

that next day, the 17th, about eleven o'clock, we found ourſelves about two leagues a-ſtern of a ſmall iſland, known to the pilot by the name of Jibbel Macouar. This iſland is at leaſt four miles from the ſhore, and is a high land, ſo that it may be ſeen, I ſuppoſe, eight leagues at ſea, but is generally confounded with the Continent. I computed myſelf to be about 4′ of the meridian diſtant when I made the obſervation, and take its latitude to be about 24° 2′ on the centre of the iſland.

The land here, after running from Jibbel Siberget to Macouar, in a direction nearly N. W. and S. E. turns round in ſhape of a large promontory, and changes its direction to N. E. and S. W. and ends in a ſmall bay or inlet; ſo that, by fanciful people, it has been thought to reſemble the noſe of a man, and is called by the Arabs, *Ras el Anf*, the Cape of the Noſe. The mountains, within land, are of a duſky burnt colour; broken into points, as if interſected by torrents.

The coaſting veſſels from Maſuah and Suakem which are bound to Jidda, in the ſtrength of the Summer monſoon, ſtand cloſe in ſhore down the coaſt of Abyſſinia, where they find a gentle ſteady eaſt wind blowing all night, and a weſt wind very often during the day, if they are near enough the ſhore, for which purpoſe their veſſels are built.

Beſides this, the violent North-Eaſt monſoon raking in the direction of the Gulf, blows the water out of the Straits of Babelmandeb into the Indian Ocean, where, being accumulated, it preſſes itſelf backwards;

backwards; and, unable to find way in the middle of the Channel, creeps up among the ſhallows on each coaſt of the Red Sea. However long the voyage from Maſuah to Jibbel Macouar may ſeem, yet theſe gentle winds and favourable currents, if I may ſo call thoſe in the ſea, ſoon ran us down the length of that mountain.

A large veſſel, however, does not dare to try this, whilſt conſtantly among ſhoals, and cloſe on a lee-ſhore; but thoſe ſewed together, and yielding without damage to the ſtreſs, ſlide over the banks of white coral, and even ſometimes the rocks. Arrived at this iſland, they ſet their prow towards the oppoſite ſhore, and croſs the Channel in one night, to the coaſt of Arabia, being nearly before the wind. The track of this extraordinary navigation is marked upon * the map, and it is ſo well verified, that no ſhip-maſter need doubt it.

About three o'clock in the afternoon, with a favourable wind and fair weather, we continued along the coaſt, with an eaſy ſail. We ſaw no appearance of any inhabitants; the mountains were broken and pointed, as before taking the direction of the coaſt; advancing and receding as the ſhore itſelf did. This coaſt is a very bold one, nor was there in any of the iſlands we had ſeen, ſhoals or anchoring places, unleſs upon the rock itſelf; ſo that, when we landed, we could run our boltſprit home over the land.

* Vide the track of this Navigation laid down on the Chart.

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This iſland, Jibbel Macouar, has breakers running off from it at all points; but, though we hauled cloſe to theſe, we had no ſoundings. We then went betwixt it and the ſmall iſland, that lies S. S. E. from it about three miles, and tried for ſoundings to the leeward, but we had none, although almoſt touching the land. About ſun-ſet, I ſaw a ſmall ſandy iſland, which we left about a league to the weſtward of us. It had no ſhrubs, nor trees, nor height, that could diſtinguiſh it. My deſign was to puſh on to the river Frat, which is repreſented in the charts as very large and deep, coming from the Continent; though, conſidering by its latitude that it is above the tropical rains, (for it is laid down about lat. 21° 25′), I never did believe that any ſuch river exiſted.

In fact, we know no river, north of the ſources of the Nile, that does not fall into the Nile. Nay, I may ſay, that not one river, in all Abyſſinia, empties itſelf into the Red Sea. The tropical rains are bounded, and finiſh, in lat. 16°, and there is no river, from the mountains, that falls into the deſert of Nubia; nor do we know of any river which is tributary to the Nile, but what has its riſe under the tropical rains. It would be a very ſingular circumſtance, then, that the Frat ſhould riſe in one of the dryeſt places in the globe, that it ſhould be a river at leaſt equal to the Nile; and ſhould maintain itſelf full in all ſeaſons, which the Nile does not; laſt of all, in a country where water is ſo ſcarce and precious, that it ſhould not have a town

or

or ſettlement upon it, either ancient or modern, nor that it ſhould be reſorted to by any encampment of Arabs, who might croſs over and traffic with Jidda, which place is immediately oppoſite.

On the 18th, at day-break, I was alarmed at ſeeing no land, as I had no ſort of confidence in the ſkill of my pilot, however ſure I was of my latitude. About an hour after ſun-ſet, I obſerved a high rugged rock, which the pilot told me, upon inquiry, was Jibbel, (viz. a rock), and this was all the ſatisfaction I could get. We bore down upon it with a wind, ſcant enough; and, about four, we came to an anchor. As we had no name for that iſland, and I did know that any traveller had been there before me, I uſed the privilege by giving it my own, in memory of having been there. The ſouth of this iſland ſeems to be high and rocky, the north is low and ends in a tail, or ſloping bank, but is exceedingly ſteep to, and at the length of your bark any way from it, you have no ſoundings.

All this morning ſince before day, our pilot had begged us to go no farther. He ſaid the wind had changed; that, by infallible ſigns he had ſeen to the ſouthward, he was confident (without any chance of being miſtaken) that in twenty-four hours we ſhould have a ſtorm, which would put us in danger of ſhipwreck; that Frat, which I wanted to ſee, was immediately oppoſite to Jidda, ſo that either a country or Engliſh boat would run me over in a night and a day, when I might procure people who had connections in the country, ſo as

to

to be under no apprehenſion of any accident; but that in the preſent track I was going, every man that I ſhould meet was my enemy. Although not very ſuſceptible of fear, my ears were never ſhut againſt reaſon, and to what the pilot ſtated, I added in my own breaſt, that we might be blown out to ſea, and want both water and proviſion. We, therefore, dined as quickly as poſſible, and encouraged one another all we could. A little after ſix the wind came eaſterly, and changeable, with a thick haze over the land. This cleared about nine in the evening, and one of the fineſt and ſteadieſt gales that ever blew, carried us ſwiftly on, directly for Coſſeir. The ſky was full of dappled clouds, ſo that, though I, ſeveral times tried to catch a ſtar in the meridian, I was always fruſtrated. The wind became freſher, but ſtill very fair.

The 19th, at day-break, we ſaw the land ſtretching all the way northward, and, ſoon after, diſtinctly diſcerned Jibbel Siberget upon our lee-bow. We had ſeen it indeed before, but had taken it for the main-land.

After paſſing ſuch an agreeable night, we could not be quiet, and laughed at our pilot about his perfect knowledge of the weather. The fellow ſhook his head, and ſaid, he had been miſtaken before now, and was always glad when it happened ſo; but ſtill we were not arrived at Coſſeir, though he hoped and believed we ſhould get there in ſafety. In a very little time the vane on the maſt-head began to turn, firſt north, then eaſt, then ſouth, and back again to all the points in the compaſs; the ſky

was

was quite dark, with thick rain to the ſouthward of us; then followed a moſt violent clap of thunder, but no lightning; and back again came the wind fair at ſouth-eaſt. We all looked rather downcaſt at each other, and a general ſilence followed. This, however, I ſaw availed us nothing, we were in the ſcrape, and were to endeavour to get out of it the beſt way we could. The veſſel went at a prodigious rate. The ſail that was made of mat happened to be new, and, filled with ſtrong wind, weighed prodigiouſly. What made this worſe, was, the maſts were placed a little forward. The firſt thing I aſked, was, if the pilot could not lower his main-ſail? But that we found impoſſible, the yard being fixed to the maſt-head. The next ſtep was to reef it, by hauling it in part up like a curtain: this our pilot deſired us not to attempt; for it would endanger our foundering. Notwithſtanding which, I deſired my ſervants to help me with the haulyards; and to hold them in his hand, only giving them a turn round the bench. This increaſing the veſſel's weight above and before, as ſhe already had too much preſſure, made her give two pitches, the one after the other, ſo that I thought ſhe was buried under the waves, and a conſiderable deal of water came in upon us. I am fully ſatisfied, had ſhe not been in good order, very buoyant, and in her trim, ſhe would have gone to the bottom, as the wind continued to blow a hurricane.

I began now to throw off my upper coat and trowſers, that I might endeavour to make ſhore, if the

the veſſel ſhould founder, whilſt the ſervants ſeemed to have given themſelves up, and made no preparation. The pilot kept in cloſe by the land, to ſee if no bight, or inlet, offered to bring up in; but we were going with ſuch violence, that I was ſatisfied we ſhould overſet if we attempted this.—Every ten minutes we ran over the white coral banks, which we broke in pieces with the grating of a file, upon iron, and, what was the moſt terrible of all, a large wave followed higher than our ſtern, curling over it, and ſeemed to be the inſtrument deſtined by Providence to bury us in the abyſs.

Our pilot began apparently to loſe his underſtanding with fright. I begged him to be ſteady, perſuaded him to take a glaſs of ſpirits, and deſired him not to diſpute or doubt any thing that I ſhould do or order, for that I had ſeen much more terrible nights in the ocean; I aſſured him, that all harm done to his veſſel ſhould be repaired when we ſhould get to Coſſeir, or even a new one bought for him, if his own was much damaged. He anſwered me nothing, but that *Mahomet was the prophet of God.*—Let him prophecy, ſaid I, as long as he pleaſes, but what I order you is to keep ſteady to the helm; mind the vane on the top of the maſt, and ſteer ſtraight before the wind, for I am reſolved to cut that main-ſail to pieces, and prevent the maſt from going away, and your veſſel from ſinking to the bottom. I got no anſwer to this which I could hear, the wind was ſo high, except ſomething about the mercy and merit of Sidi Ali el Genowi. I now became violently angry.

"D—n

" D—n Sidi Ali el Genowi, ſaid I, you beaſt, cannot you give me a rational anſwer? Stand to your helm, look at the vane; keep the veſſel ſtraight before the wind, or, by the great G—d who ſits in heaven, (another kind of oath than by *Sidi Ali el Genowi*), I will ſhoot you dead the firſt yaw the ſhip gives, or the firſt time that you leave the ſteerage where you are ſtanding." He anſwered only, Maloom, *i. e.* very well.—All this was ſooner done than ſaid; I got the main-ſail in my arms, and, with a large knife, cut it all to ſhreds, which eaſed the veſſel greatly, though we were ſtill going at a prodigious rate.

About two o'clock the wind ſeemed to fail, but, half an hour after, was more violent than ever. At three, it fell calm. I then encouraged my pilot, who had been very attentive, and, I believe, had pretty well got through the whole liſt of ſaints in his calendar, and I aſſured him that he ſhould receive ample reparation for the loſs of his mainſail. We now ſaw diſtinctly the white cliffs of the two mountains above Old Coſſeir, and on the 19th, a little before ſun-ſet, we arrived ſafely at the New.

We, afterwards, heard how much more fortunate we had been than ſome of our fellow ſailors that ſame night; three of the veſſels belonging to Coſſeir, loaded with wheat for Yambo, periſhed, with all on board of them, in the gale; among theſe was the veſſel that firſt had the Turks on board. This account was brought by Sidi Ali el Meymoum el Shehrie, which ſignifies ' Ali, the

ape or monkey, from Sheher.' For though he was a ſaint, yet being in figure liker to a monkey, they thought it proper to diſtinguiſh him by that to which he bore the greateſt reſemblance.

We were all heartily ſick of Coſſeir embarkations, but the veſſel of Sidi Ali el Meymoum, tho' ſmall, was tight and well-rigged; had ſails of canvas, and had navigated in the Indian Ocean; the Rais had four ſtout men on board, apparently good ſailors; he himſelf, though near ſixty, was a very active, vigorous little man, and to the full as good a ſailor as he was a ſaint. It was on the 5th of April, after having made my laſt obſervation of longitude at Coſſeir, that I embarked on board this veſſel, and ſailed from that port. It was neceſſary to conceal from ſome of my ſervants our intention of proceeding to the bottom of the Gulf, leſt, finding themſelves among Chriſtians ſo near Cairo, they might deſert a voyage of which they were ſick, before it was well begun.

For the firſt two days we had hazy weather, with little wind. In the evening, the wind fell calm. We ſaw a high land to the ſouth-weſt of us, very rugged and broken, which ſeemed parallel to the coaſt, and higher in the middle than at either end. This, we conceived, was the mountain that divides the coaſt of the Red Sea from the eaſtern part of the Valley of Egypt, correſponding to Monfalout and Siout. We brought to, in the night, behind a ſmall low Cape, tho' the wind was fair, our Rais being afraid of the Jaffateen Iſlands, which we knew were not far a-head.

We

We caught a great quantity of fine fiſh this night with a line, ſome of them weighing fourteen pounds. The beſt were blue in the back, like a ſalmon, but their belly red, and marked with blue round ſpots. They reſembled a ſalmon in ſhape, but the fiſh was white, and not ſo firm.

In the morning of the 6th we made the Jaffateen Iſlands. They are four in number, joined by ſhoals and ſunken rocks. They are crooked, or bent, like half a bow, and are dangerous for ſhips ſailing in the night, becauſe there ſeems to be a paſſage between them, to which, when pilots are attending, they neglect two ſmall dangerous ſunk rocks, that lie almoſt in the middle of the entrance, in deep water.

I underſtood, afterwards, from the Rais, that, had it not been from ſome marks he ſaw of blowing weather, he would not have come in to the Jaffateen Iſlands, but ſtood directly for Tor, running between the iſland Sheduan, and a rock which is in the middle of the channel, after you paſs Ras Mahomet. But we lay ſo perfectly quiet, the whole night, that we could not but be grateful to the Rais for his care, although we had ſeen no apparent reaſon for it.

Next morning, the 7th, we left our very quiet birth in the bay, and ſtood cloſe, nearly ſouth-eaſt, along-ſide of the two ſouthermoſt Jaffateen Iſlands, our head upon the center of Sheduan, till we had cleared the eaſtermoſt of thoſe iſlands about three miles. We then paſſed Sheduan, leaving it to the

eaſtward about three leagues, and keeping nearly a N. N. W. courſe, to range the weſt ſide of Jibbel Zeit. This is a large deſert iſland, or rock, that is about four miles from the main.

The paſſage between them is practicable by ſmall craft only, whoſe planks are ſewed together, and are not affected by a ſtroke upon hard ground; for it is not for want of water that this navigation is dangerous. All the weſt coaſt is very bold, and has more depth of water than the eaſt; but on this ſide there is no anchoring ground, nor ſhoals. It is a rocky ſhore, and there is depth of water every where, yet that part is full of ſunken rocks; which, though not viſible, are near enough the ſurface to take up a large ſhip, whoſe deſtruction thereupon becomes inevitable. This I preſume ariſes from one cauſe. The mountains on the ſide of Egypt and Abyſſinia are all (as we have ſtated) hard ſtone, Porphyry, Granite, Alabaſter, Baſaltes, and many ſorts of Marble. Theſe are all therefore fixed, and even to the northward of lat. 16°, where there is no rain, very ſmall quantities of duſt or ſand can ever be blown from them into the ſea. On the oppoſite, or Arabian ſide, the ſea-coaſt of the Hejaz, and that of the Tehama, are all moving ſands; and the dry winter-monſoon from the ſouth-eaſt blows a large quantity from the deſerts, which is lodged among the rocks on the Arabian ſide of the Gulf, and confined there by the north-eaſt or ſummer-monſoon, which is in a contrary direction, and hinders them from coming over, or circulating towards the Egyptian ſide.

From

From this it happens, that the weſt, or Abyſſinian ſide, is full of deep water, interſperſed with ſunken rocks, unmaſked, or uncovered with ſand, with which they would otherwiſe become iſlands. Theſe are naked and bare all round, and ſharp like points of ſpears; while on the eaſt ſide there are rocks, indeed, as in the other, but being between the ſouth-eaſt monſoon, which drives the ſand into its coaſt, and the north-weſt monſoon which repels it, and keeps it in there, every rock on the Arabian ſhore becomes an *iſland*, and every two or three iſlands become a harbour.

Upon the ends of the principal of theſe harbours large heaps of ſtones have been piled up, to ſerve as ſignals, or marks, how to enter; and it is in theſe that the large veſſels from Cairo to Jidda, equal in ſize to our 74 gun ſhips, (but from the ciſterns of maſon-work built within for holding water, I ſuppoſe double their weight) after navigating their portion of the channel in the day, come ſafely and quietly to, at four o'clock in the afternoon, and in theſe little harbours paſs the night, to ſail into the channel again, next morning at ſun-riſe.

Therefore, though in the track of my voyage to Tor, I am ſeen running from the weſt ſide of Jibdel Zeit a W. N. W. courſe (for I had no place for a compaſs) into the harbour of Tor, I do not mean to do ſo bad a ſervice to humanity as to perſuade large ſhips to follow my track. There are two ways of inſtructing men uſefully, in things abſolutely

lutely unknown to them. The firſt is, to teach them what they can do ſafely. The next is, to teach them what they cannot do at all, or, warranted by a preſſing occaſion, attempt with more or leſs danger, which ſhould be explained and placed before their eyes, for without this laſt no man knows the extent of his own powers. With this view, I will venture, without fear of contradiction, to ſay, that my courſe from Coſſeir, or even from Jibbel Siberget, to Tor, is impoſſible to a great ſhip. My voyage, painful, full of care, and dangerous as it was, is not to be accounted a ſurety for the lives of thouſands. It may be regarded as a foundation for ſurveys hereafter to be made by perſons more capable, and better protected; and in this caſe will, I hope, be found a valuable fragment, becauſe, whatever have been my conſcientious fears of running ſervants, who work for pay, into danger of loſing their lives by peril of the ſea, yet I can ſafely ſay, that never did the face of man, or fear of danger to myſelf, deter me from verifying with my eyes, what my own hands have put upon paper.

In the days of the Ptolemies, and, as I ſhall ſhew, long before, the weſt coaſt of the Red Sea, where the deepeſt water, and moſt dangerous rocks are, was the track which the Indian and African ſhips choſe, when loaded with the richeſt merchandiſe that ever veſſels ſince carried. The Ptolemies built a number of large cities on this coaſt; nor do we hear that ſhips were obliged to abandon that track, from the diſaſters that befel them in the navigation.

navigation. On the contrary, they avoided the coaſt of Arabia; and one reaſon among others, is plain why they ſhould;—they were loaded with the moſt valuable commodities, gold, ivory, gums, and precious ſtones; room for ſtowage on board therefore was very valuable.

Part of this trade, when at its greateſt perfection, was carried on in veſſels with oars. We know from the prophet Ezekiel*, 700 years before Chriſt, or 300 after Solomon had finiſhed his trade with Africa and India, that they did not always make uſe of ſails in the track of the monſoons; and conſequently a great number of men muſt have been neceſſary for ſo tedious a voyage. A number of men being neceſſary, a quantity of water was equally ſo; and this muſt have taken up a great deal of ſtowage. Now, no where on the coaſt of Abyſſinia could they want water two days; and ſcarce any where, on the coaſt of Arabia, could they be ſure of it once in fifteen, and from this the weſtern coaſt was called *Ber el Ajam*†, corruptly Azamia, *the country of water*, in oppoſition to the eaſtern ſhore, called *Ber el Arab*, where there was none.

A deliberate ſurvey became abſolutely neceſſary, and as in proportion to the danger of the coaſt pilots became more ſkilful, when once they had obtained more complete knowledge of the rocks and dangers, they preferred the boldeſt ſhore, be-

* Ezek. chap. xxvii. 6th and 29th verſes,

† Ajan, in the language of the Shepherds, ſignifies *rain-water*.

cauſe

cauſe they could ſtand on all night, and provide themſelves with water every day. Whereas, on the Arabian ſide, they could not ſail but half the day, would be obliged to lie to all night, and to load themſelves with water, equal to half their cargo.

I now ſhall undertake to point out to large ſhips, the way by which they can ſafely enter the Gulf of Suez, ſo as that they may be competent judges of their own courſe, in caſe of accident, without implicitly ſurrendering themſelves, and property, into the hands of pilots.

In the firſt place, then, I am very confident, that, taking their departure from Jibbel el Ouree, ſhips may ſafely ſtand on all night mid-channel, until they are in the latitude of Yambo.

The Red Sea may be divided into four parts, of which the Channel occupies two, till about lat. 26°, or nearly that of Coſſeir. On the weſt ſide it is deep water, with many rocks, as I have already ſaid. On the eaſt ſide, that quarter is occupied by iſlands, that is, ſand gathered about the rocks, the cauſes whereof I have before mentioned; between which there are channels of very deep water, and harbours, that protect the largeſt ſhips in any winds. But among theſe, from Mocha down to Suez, you muſt ſail with a pilot, and during part of the day only.

To a perſon uſed to more civilized countries, it appears no great hardſhip to ſail with a pilot, if you can get one, and in the Red Sea there are plenty;

plenty; but these are creatures without any sort of science, who decide upon a manœuvre in a moment, without forethought, or any warning given. Such pilots often, in a large ship deeply loaded, with every sail out which she can carry, in a very instant cry out to let go your anchors, and bring you to, all standing, in the face of a rock, or sand. Were not our seamen's vigour, and celerity in execution, infinitely beyond the skill and foresight of those pilots, I believe very few ships, coming the inward passage among the islands, would ever reach the port in safety.

If you are, however, going to Suez, without the consent of the Sherriffe of Mecca, that is, not intending to sell your cargo at Jidda, or pay your custom there, then you should take in your water at Mocha; or, if any reason should hinder you from touching that shore, a few hours will carry you to Azab, or Saba, on the Abyssinian coast, whose latitude I found to be 13° 5′ north. It is not a port, but a very tolerable road, where you have very safe riding, under the shelter of a low desert island called Crab Island, with a few rocks at the end of it. But it must be remembered, the people are *Galla*, the most treacherous and villanous wretches upon the earth. They are *Shepherds*, who sometimes are on the coast in great numbers, or in the back of the hills that run close along the shore, or in miserable villages composed of huts, that run nearly in an east and west direction from Azab to Raheeta, the largest of all their villages.

You

You will there, at Azab, get plenty of water, ſheep, and goats, as alſo ſome myrrh and incenſe, if you are in the proper ſeaſon, or will ſtay for it.

I again repeat it, that no confidence is to be had in the people. Thoſe of Mocha, who even are abſolutely neceſſary to them in their commercial tranſactions, cannot truſt them without ſurety or hoſtages. And it was but a few years before I was there, the ſurgeon and mate of the Elgin Eaſt-Indiaman, with ſeveral other ſailors, were cut off, going on ſhore with a letter of ſafe conduct from their Shekh to purchaſe myrrh. Thoſe that were in the boat eſcaped, but moſt of them were wounded. A ſhip, on its guard, does not fear banditti like theſe, and you will get plenty of water and proviſion, though I am only ſpeaking of it as a ſtation of neceſſity.

If you are not afraid of being known, there is a low black iſland on the Arabian coaſt called Camaran, it is in lat. 15° 39′, and is diſtinguiſhed by a white houſe, or fortreſs, on the weſt end of it, where you will procure excellent water, in greater plenty than at Azab; but no proviſions, or only ſuch as are very bad. If you ſhould not wiſh to be ſeen, however, on the coaſt at all, among the chain of iſlands that reaches almoſt acroſs the Gulf from Loheia to Maſuah, there is one called Fooſht, where there is good anchorage; it is laid down in my map in lat. 15° 59′ 43″ N. and long. 42° 27′ E. from actual obſervation taken upon the iſland. There is here a quantity of excellent water, with a ſaint or monk to take care of it, and keep the wells clean.

clean. This poor creature was ſo terrified at ſeeing us come aſhore with fire-arms, that he lay down upon his face on the ſand; nor would he riſe, or lift up his head, till the Rais had explained to me the cauſe of his fear, and till, knowing I was not in any danger of ſurpriſe, I had ſent my guns on board.

From this to Yambo there is no ſafe watering place. Indeed if the river Frat were to be found, there is no need of any other watering place in the Gulf; but it is abſolutely neceſſary to have a pilot on board before you make Ras Mahomet; becauſe, over the mountains of Auche, the Elanitic Gulf, and the Cape itſelf, there is often a great haze, which laſts for many days together, and many ſhips are conſtantly loſt, by miſtaking the Eaſtern Bay, or Elanitic Gulf, for the entrance of the Gulf of Suez; the former has a reef of rocks nearly acroſs it.

After you have made Sheduan, a large iſland three leagues farther, in a direction nearly north and by weſt, is a bare rock, which, according to their uſual careleſſneſs and indifference, they are not at the pains to call by any other name but *Jibbel*, the rock, iſland, or mountain, in general. You ſhould not come within three full leagues of that rock, but leave it at a diſtance to the weſtward. You will then ſee ſhoals, which form a pretty broad channel, where you have ſoundings from fifteen to thirty fathoms. And again, ſtanding on directly upon Tor, you have two other oval ſands with ſunken rocks, in the channel, between which

which you are to ſteer. All your danger is here in ſight, for you might go in the inſide, or to the eaſtward, of the many ſmall iſlands you ſee toward the ſhore; and there are the anchoring places of the Cairo veſſels, which are marked with the black anchor in the draught. This is the courſe beſt known and practiſed by pilots for ſhips of all ſizes. But by a draught of Mr. Neibuhr, who went from Suez with Mahomet Rais Tobal, his track with that large ſhip was through the channels, till he arrived at the point, where Tor bore a little to the northward of eaſt of him.

Tor may be known at a diſtance by two hills that ſtand near the water ſide, which, in clear weather, may be ſeen ſix leagues off. Juſt to the ſouth-eaſt of theſe is the town and harbour, where there are ſome palm-trees about the houſes, the more remarkable, that they are the firſt you ſee on the coaſt. There is no danger in going into Tor harbour, the ſoundings in the way are clean and regular; and by giving the beacon a ſmall birth on the larboard hand, you may haul in a little to the northward, and anchor in five or ſix fathom. The bottom of the bay is not a mile from the beacon, and about the ſame diſtance from the oppoſite ſhore. There is no ſenſible tide in the middle of of the Gulf, but, by the ſides, it runs full two knots an hour. At ſprings it is high water at Tor nearly at twelve o'clock.

On the 9th we arrived at Tor, a ſmall ſtraggling village, with a convent of Greek Monks, belonging to

to Mount Sinai. Don John de Caſtro * took this town when it was walled, and fortified, ſoon after the diſcovery of the Indies by the Portugueſe; it has never ſince been of any conſideration. It ſerves now, only as a watering-place for ſhips going to, and from Suez. From this we have a diſtinct view of the points of the mountains Horeb and Sinai, which appear behind and above the others, their tops being often covered with ſnow in winter.

There are three things, (now I am at the north end of the Arabian Gulf,) of which the reader will expect ſome account, and I am heartily ſorry to ſay, that I fear I ſhall be obliged to diſappoint him in all, by the unſatisfactory relation I am forced to give.

The firſt is, Whether the Red Sea is not higher than the Mediterranean, by ſeveral feet or inches? To this I anſwer, That the fact has been ſuppoſed to be ſo by antiquity, and alledged as a reaſon why Ptolemy's canal was made from the bottom of the Heroopolitic Gulf, rather than brought due north acroſs the Iſthmus of Suez; in which laſt caſe, it was feared it would ſubmerge a great part of Aſia Minor. But who has ever attempted to verify this by experiment? or who is capable of ſettling the difference of levels, amounting, as ſuppoſed, to ſome feet and inches, between two points 120 miles diſtant from each other, over a deſert that has no ſettled ſurface, but is changing its height every day? Beſides, ſince all ſeas are, in

* Vide his Journal publiſhed by Abbé Vertot.

fact,

fact, but one, what is it that hinders the Indian Ocean to flow to its level? What is it that keeps the Indian Ocean up?

Till this laſt branch of the queſtion is reſolved, I ſhall take it for granted that no ſuch difference of level exiſts, whatever Ptolemy's engineers might have pretended to him; becauſe, to ſuppoſe it fact, is to ſuppoſe the violation of one very material law of nature.

The next thing I have to take notice of, for the ſatisfaction of my reader, is, the way by which the children of Iſrael paſſed the Red Sea at the time of their deliverance from the land of Egypt.

As ſcripture teaches us, that this paſſage, wherever it might be, was under the influence of a miraculous power, no particular circumſtance of breadth, or depth, makes one place likelier than another. It is a matter of mere curioſity, and can only promote an illuſtration of the ſcripture, for which reaſon, I do not decline the conſideration of it.

I ſhall ſuppoſe, that my reader has been ſufficiently convinced, by other authors, that the land of Goſhen, where the Iſraelites dwelt in Egypt, was that country lying eaſt of the Nile, and not overflowed by it, bounded by the mountains of the Thebaid on the ſouth, by the Nile and Mediterranean on the weſt and north, and the Red Sea and deſert of Arabia on the eaſt. It was the Heliopolitan nome, its capital was *On*; from predilection of the letter Q, common to the Hebrews, they called it Goſhen; but its proper name was *Geſhen*, the

the country of Graſs, or Paſturage; or of the *Shepherds*; in oppoſition to the reſt of the land which was ſown, after having been overflowed by the Nile.

There were three ways by which the children of Iſrael, flying from Pharaoh, could have entered Paleſtine. The firſt was by the ſea-coaſt by Gaza, Aſkelon, and Joppa. This was the plaineſt and neareſt way; and, therefore, fitteſt for people incumbered with kneading troughs, dough, cattle, and children. The ſea-coaſt was full of rich commercial cities, the mid-land was cultivated and ſown with grain. The eaſtern part, neareſt the mountains, was full of cattle and ſhepherds, as rich a country, and more powerful than the cities themſelves.

This narrow valley, between the mountains and the ſea, ran all along the eaſtern ſhore of the Mediterranean, from Gaza northward, comprehending the low part of Paleſtine and Syria. Now, here a ſmall number of men might have paſſed, under the laws of hoſpitality; nay, they did conſtantly paſs, it being the high road between Egypt and Tyre, and Sidon. But the caſe was different with a multitude, ſuch as ſix hundred thouſand men having their cattle along with them. Theſe muſt have occupied the whole land of the Philiſtines, deſtroyed all private property, and undoubtedly have occaſioned ſome revolution; and as they were not now intended to be put in poſſeſſion of the land of promiſe, the meaſure of the iniquity of the nations being not yet full, God turned them aſide from

going

going that way, though the neareſt, leſt they "ſhould ſee war*," that is, leſt the people ſhould riſe againſt them, and deſtroy them.

There was another way which led ſouth-weſt, upon Beerſheba and Hebron, in the middle between the Dead Sea and the Mediterranean. This was the direction in which Abraham, Lot, and Jacob, are ſuppoſed to have reached Egypt. But there was neither food nor water there to ſuſtain the Iſraelites. When Abraham and Lot returned out of Egypt, they were obliged to ſeparate by conſent, becauſe Abraham ſaid to his brother, "The "land will not bear us both†."

The third way was ſtraight eaſt into Arabia, pretty much the road by which the Pilgrims go at this day to Mecca, and the caravans from Suez to Cairo. In this track they would have gone round by the mountains of Moab, eaſt of the Dead Sea, and paſſed Jordan in the plain oppoſite to Jericho, as they did forty years afterwards. But it is plain from ſcripture, that God's counſels were to make Pharaoh and his Egyptians an example of his vengeance; and, as none of theſe roads led to the ſea, they did not anſwer the Divine intention.

About twelve leagues from the ſea, there was a narrow road which turned to the right, between the mountains, through a valley called *Badeah*, where their courſe was nearly ſouth-eaſt; this valley ended in a paſs, between two conſiderable mountains, called *Gewoube* on the ſouth; and Jibbel

* Exod. chap. xiii. ver. 17. † Gen. chap. xiii. ver. 6.

Attakah

Attakah on the north, and opened into the low ſtripe of country which runs all along the Red Sea; and the Iſraelites were ordered to encamp at Pihahiroth, oppoſite to Baal-zephon, between Migdol and that ſea.

It will be neceſſary to explain theſe names.—*Badeah*, Dr. Shaw interprets, *the Valley of the Miracle*, but this is forcing an etymology, for there was yet no miracle wrought, nor was there ever any in the valley. But *Badeah*, means *barren*, *bare*, and *uninhabited*; ſuch as we may imagine a valley between ſtony mountains, a deſert valley. *Jibbel Attakah*, he tranſlates alſo, *the Mountain of Deliverance*. But ſo far were the Iſraelites from being delivered on their arrival at this mountain, that they were then in the greateſt diſtreſs and danger. *Attakah*, means, however, to *arrive* or *come up with*, either becauſe there they arrived within ſight of the Red Sea; or, as I am rather inclined to think, this place took its name from the arrival of Pharaoh, or his coming in ſight of the Iſraelites, when encamped between Migdol and the Red Sea.

Pihahiroth is the mouth of the valley, opening to the flat country and the ſea, as I have already ſaid, ſuch are called *Mouths*; in the Arabic, *Fum*; as I have obſerved in my journey to Coſſeir, where the opening of the valley is called Fum el Beder, *the mouth of the Beder*; Fum el Terfowey, *the mouth of Terfowey*. Hhoreth, the flat country along the Red Sea, is ſo called from *Hhor*, a narrow val-

ley where torrents run, occaſioned by ſudden irregular ſhowers. Such we have already deſcribed on the eaſt ſide of the mountains, bordering upon that narrow flat country along the Red Sea, where temporary ſhowers fall in great abundance, while none of them touch the weſt ſide of the mountains or valley of Egypt. Pihahiroth then is the mouth of the valley Badeah; which opens to Hhoreth, the narrow ſtripe of land where ſhowers fall.

Baal-Zephon, the God of the watch-tower, was, probably, ſome idol's temple, which ſerved for a ſignal-houſe upon the Cape which forms the north entrance of the bay oppoſite to Jibbel Attakah, where there is ſtill a moſque, or ſaint's tomb. It was probably a light-houſe, for the direction of ſhips going to the bottom of the Gulf, to prevent miſtaking it for another foul bay, under the high land, where there is alſo a tomb of a ſaint called Abou Derage.

The laſt rebuke God gave to Pharaoh, by ſlaying all the firſt-born, ſeems to have made a ſtrong impreſſion upon the Egyptians. Scripture ſays, that the people were now urgent with the Iſraelites to be gone, for they ſaid, "We be all dead men*." And we need not doubt, it was in order to keep up in their hearts a motive of reſentment, ſtrong enough to make them purſue the Iſraelites, that God cauſed the Iſraelites to borrow, and take away the jewels of the Egyptians; without ſome new cauſe of anger, the late terrible chaſtiſement might

* Exod. ch. xii. ver. 33.

have

have deterred them. While, therefore, they journeyed eaſtward towards the deſert, the Egyptians had no motive to attack them, becauſe they went with permiſſion there to ſacrifice, and were on their return to reſtore them their moveables. But when the Iſraelites were obſerved turning to the ſouth, among the mountains, they were then ſuppoſed to flee without a view of returning, becauſe they had left the way of the deſert; and therefore Pharaoh, that he might induce the Egyptians to follow them, tells them that the Iſraelites were now entangled among the mountains, and the wilderneſs behind them, which was really the caſe, when they encamped at Pihahiroth, before, or ſouth of Baal-Zephon, between Migdol and the ſea. Here, then, before Migdol, the ſea was divided, and they paſſed over dry ſhod to the wilderneſs of Shur, which was immediately oppoſite to them; a ſpace ſomething leſs than four leagues, and ſo eaſily accompliſhed in one night, without any miraculous interpoſition.

Three days they were without water, which would bring them to Korondel, where is a ſpring of brackiſh, or bitter water, to this day, which probably were the *waters of Marah**.

The natives ſtill call this part of the ſea Bahar Kolzum, or the Sea of Deſtruction; and juſt oppoſite to Pihahiroth is a bay, where the North Cape is called Ras Muſa, or the Cape of Moſes, even now. Theſe are the reaſons why I believe the paſ-

* Such is the tradition among the Natives.

ſage of the Iſraelites to have been in this direction. There is about fourteen fathom of water in the channel, and about nine in the ſides, and good anchorage every where; the fartheſt ſide is a low ſandy coaſt, and a very eaſy landing-place. The draught of the bottom of the Gulf given by Doctor Pococke is very erroneous, in every part of it.

It was propoſed to Mr. Niebuhr, when in Egypt, to inquire, upon the ſpot, Whether there were not ſome ridges of rocks, where the water was ſhallow, ſo that an army at particular times might paſs over? Secondly, Whether the Eteſian winds, which blow ſtrongly all Summer from the north weſt, could not blow ſo violently againſt the ſea, as to keep it back on a heap, ſo that the Iſraelites might have paſſed without a miracle? And a copy of theſe queries was left for me, to join my inquiries likewiſe.

But I muſt confeſs, however learned the gentlemen were who propoſed theſe doubts, I did not think they merited any attention to ſolve them. This paſſage is told us, by ſcripture, to be a miraculous one; and, if ſo, we have nothing to do with natural cauſes. If we do not believe Moſes, we need not believe the tranſaction at all, ſeeing that it is from his authority alone we derive it. If we believe in God that he made the ſea, we muſt believe he could divide it when he ſees proper reaſon, and of that he muſt be the only judge. It is no greater miracle to divide the Red Sea, than to divide the river of Jordan.

If

If the Eteſian wind blowing from the north-weſt in ſummer, could heap up the ſea as a wall, on the right, or to the ſouth, of fifty feet high, ſtill the difficulty would remain, of building the wall on the left hand, or to the north. Beſides, water ſtanding in that poſition for a day, muſt have loſt the nature of fluid. Whence came that coheſion of particles, that hindered that wall to eſcape at the ſides? This is as great a miracle as that of Moſes. If the Eteſian winds had done this once, they muſt have repeated it many a time before and ſince, from the ſame cauſes. Yet, * Diodorus Siculus ſays, the Troglodytes, the indigenous inhabitants of that very ſpot, had a tradition from father to ſon, from their very earlieſt and remoteſt ages, that once this diviſion of the ſea did happen there, and that after leaving its bottom ſometime dry, the ſea again came back, and covered it with great fury. The words of this author are of the moſt remarkable kind. We cannot think this heathen is writing in favour of revelation. He knew not Moſes, nor ſays a word about Pharaoh, and his hoſt; but records the miracle of the diviſion of the ſea, in words nearly as ſtrong as thoſe of Moſes, from the mouths of unbiaſſed, undeſigning Pagans.

Were all theſe difficulties ſurmounted, what could we do with the pillar of fire? The anſwer is, We ſhould not believe it. Why then believe the paſſage at all? We have no authority for the one, but what is for the other; it is altogether

* Diod. Sic. Lib. iii. p. 122.

contrary

contrary to the ordinary nature of things, and if not a miracle, it must be a fable.

The cause of the several names of the Red Sea, is a subject of more liberal enquiry. I am of opinion, that it certainly derived its name from Edom, long and early its powerful master, that word signifying Red in Hebrew. It formerly went by the name of Sea of Edom, or Idumea; since, by that of the Red Sea.

It has been observed, indeed, that not only the Arabian Gulf, but part of the Indian Ocean*, went by this name, though far distant from Idumea. This is true, but when we consider, as we shall do in the course of this history, that the masters of that sea were still the Edomites, who went from the one sea directly in the same voyage to the other, we shall not dispute the propriety of extending the name to part of the Indian Ocean also. As for what fanciful people† have said of any redness in the sea itself, or colour in the bottom, the reader may assure himself all this is fiction, the Red Sea being in colour nothing different from the Indian or any other Ocean.

There is greater difficulty in assigning a reason for the Hebrew name, Yam Suph; properly so called, say learned authors, from the quantity of weeds in it. But I must confess, in contradiction

* Dionysii Periegesis, v. 38. et Comment. Eustathii in eundem. Strabo, Lib. xvi. p. 765. Agathemeri Geographia, lib. ii. cap. 11.

† *Jerome Loba*, the greatest liar of the Jesuits, ch. iv. p. 46. English translation.

to

to this, that I never in my life, (and I have ſeen the whole extent of it) ſaw a weed of any ſort in it: and, indeed, upon the ſlighteſt conſideration, it will occur to any one, that a narrow gulf, under the immediate influence of monſoons, blowing from contrary points ſix months each year, would have too much agitation to produce ſuch vegetables, ſeldom found, but in ſtagnant waters, and ſeldomer, if ever, found in ſalt ones. My opinion then is, that it is from the *large trees, or plants of white coral, ſpread every where over the bottom of the Red Sea, perfectly in imitation of plants on land, that the ſea has obtained this name. If not, I fairly confeſs I have not any other conjecture to make.

No ſea, or ſhores, I believe, in the world, abound more in ſubjects of Natural Hiſtory than the Red Sea. I ſuppoſe I have drawings and ſubjects of this kind, equal in bulk to the journal of the whole voyage itſelf. But the vaſt expence in engraving, as well as other conſiderations, will probably hinder for ever the perfection of this work in this particular.

* I ſaw one of theſe, which, from a root nearly central, threw out ramifications in a nearly circular form, meaſuring twenty-ſix feet diameter every way.

CHAP.

CHAP. X.

Sail from Tor—Paſs the Elanitic Gulf—See Raddua—Arrive at Yambo—Incidents there—Arrive at Jidda.

OUR Rais, having diſpatched his buſineſs, was eager to depart; and, accordingly, on the 11th of April, at day-break, we ſtood out of the harbour of Tor. At firſt, we were becalmed in, at the point of the Bay ſouth of Tor town, but the wind freſhening about eight o'clock, we ſtood through the channels of the firſt four ſhoals, and then between a ſmaller one. We made the mouth of a ſmall Bay, formed by Cape Mahomet, and a low ſandy point to the eaſtward of it. Our veſſel ſeemed to be a capital one for ſailing, and I did every thing in my power to keep our Rais in good humour.

About half a mile from the ſandy point, we ſtruck upon a coral bank, which, though it was not of any great conſiſtence or ſolidity, did not fail to make our maſt nod. As I was looking out forward when the veſſel touched, and the Rais by me, I cried out in Arabic, "Get out of the way you dog!" the Rais, thinking my diſcourſe directed to him, ſeemed very much ſurpriſed, and aſked, "what I meant?" "Why did you not tell me, ſaid I, when I hired you, that all the rocks in

in the sea would get out of the way of your vessel? This ill-mannered fellow here did not *know his duty*; he was sleeping I suppose, and has given us a hearty jolt, and I was abusing him for it, till you should chastise him some other way." He shook his head, and said, "Well! you do not believe, but God knows the truth; well now where is the rock? Why he is gone." However, very prudently, he anchored soon afterwards, though we had received no damage.

At night, by an observation of two stars in the meridian, I concluded the latitude of Cape Mahomet to be 27° 54′, N. It must be understood of the mountain, or high land, which forms the Cape, not the low point. The ridge of rocks that run along behind Tor, bound that low sandy country, called the Desert of Sin, to the eastward, and end in this Cape, which is the high land observed at sea; but the lower part, or southermost extreme of the Cape, runs about three leagues off from the high land, and is so low, that it cannot be seen from deck above three leagues. It was called, by the antients, Pharan Promontorium; not because there was a lighthouse * upon the end of it, (though this may have perhaps been the case, and a very necessary and proper situation it is) but from the Egyptian and Arabic word Farek †, which signifies to divide, as being the point, or high land that divides the Gulf of Suez from the Elanitic Gulf.

* Anciently called Pharos.

† The Koran is, therefore, called *El Farkan*, or the Divider, or Distinguisher between true faith and heresy.

I went

I went aſhore here to gather ſhells, and ſhot a ſmall animal among the rocks, called Daman Iſrael, or Iſrael's Lamb; I do not know why, for it has no reſemblance to the ſheep kind. I take it to be the ſaphan of the Hebrew Scripture, which we tranſlate by the coney. I have given a drawing, and deſcription of it, in its proper place*. I ſhot, likewiſe, ſeveral dozens of gooto, the leaſt beautiful of the kind I had ſeen, being very ſmall, and coloured like the back of a partridge, but very indifferent food.

The 12th. we ſailed from Cape Mahomet, juſt as the ſun appeared. We paſſed the iſland of Tyrone, in the mouth of the Elanitic Gulf, which divides it near equally into two; or, rather the north-weſt ſide is narroweſt. The direction of the Gulf is nearly north and ſouth. I judge it to be about ſix leagues over. Many of the Cairo ſhips are loſt in miſtaking the entry of the Elanitic for that of the Heroopolitic Gulf, or that of Suez; for, from the iſland of Tyrone, which is not above two leagues from the Main, there runs a ſtring of iſlands, which ſeems to make a ſemicircular bar acroſs the entry from the point, where a ſhip, going with a ſouth wind, would take its departure; and this range of iſlands ends in a ſhoal with ſunken rocks, which reaches near five leagues from the Main. It is probable, that, upon theſe iſlands, the fleet of Rehoboam periſhed, when ſailing for the expedition of Ophir†.

* See the article Aſhkoko in the Appendix.

† 2 Chron. chap. xx. ver. 37.

I take

I take Tyrone to be the iſland of Saſpirene of Ptolemy, though this geographer has erred a little, both in its latitude and longitude.

We paſſed the ſecond of theſe iſlands, called Senaffer, about three leagues to the northward, ſteering with a freſh gale at ſouth-eaſt upon a triangular iſland that has three pointed eminences upon its ſouth-ſide. We paſſed another ſmall iſland which has no name, about the ſame diſtance as the former; and ranged along three black rocks, the ſouth-weſt of the iſland, called *Sufange el Bahar*, or the *Sea-Spunge*. As our veſſel made ſome water, and the wind had been very ſtrong all the afternoon, the Rais wanted to bring up to the leeward of this iſland, or between this, and a cape of land called *Ras Selah*; but, not being able to find ſoundings here, he ſet ſail again, doubled the point, and came to anchor under the ſouth cape of a fine bay, which is a ſtation of the Emir Hadje, called *Kalaat el Moilah*, the Caſtle, or Station of Water.

We had ſailed this day about twenty-one leagues; and, as we had very fair and fine weather, and were under no ſort of concern whatever, I could not neglect attending to the diſpoſition of theſe iſlands, in a very ſplendid map lately publiſhed. They are carried too far into the Gulf.

The 13th, the Rais having, in the night, remedied what was faulty in his veſſel, ſet ſail about ſeven o'clock in the morning. We paſſed a conical hill on the land, called Abou Jubbé, where is the ſepulchre of a ſaint of that name. The mountains here are at a conſiderable diſtance; and nothing

can

can be more desolate and bare than the coast. In the afternoon, we came to an anchor at a place called Kella Clarega, after having passed an island called Jibbel Numan, about a league from the shore. By the side of this shoal we caught a quantity of good fish, and a great number also very beautiful, and perfectly unknown, but which, when roasted, shrank away to nothing except skin, and when boiled, dissolved into a kind of blueish glue.

On the 14th, the wind was variable till near ten o'clock, after which it became a little fair. At twelve it was as favourable as we could wish; it blew however but faintly. We passed first by one island surrounded by breakers, and then by three more, and anchored close to the shore, at a place called Jibbel Shekh, or the Mountain of the Saint. Here I resolved to take a walk on shore to stretch my limbs, and see if I could procure any game, to afford us some variety of food. I had my gun loaded with ball, when a vast flock of gooto got up before me, not five hundred yards from the shore. As they lighted very near me, I lay down among the bent grass, to draw the charge, and load with small shot. While I was doing this, I saw two antelopes, which, by their manner of walking and feeding, did not seem to be frightened. I returned my balls into the gun, and resolved to be close among the bent, till they should appear before me.

I had been quiet for some minutes, when I heard behind me something like a person breathing,

on

on which I turned about, and, not without great ſurpriſe, and ſome little fear, ſaw a man ſtanding juſt over me. I ſtarted up, while the man who had a little ſtick only in his hand, ran two or three ſteps backwards, and then ſtood. He was almoſt perfectly naked; he had half a yard of coarſe rag only wrapt round his middle, and a crooked knife ſtuck in it. I aſked him who he was? He ſaid he was an Arab belonging to Shekh Abd el Macaber. I then deſired to know where his maſter was? He replied, he was at the hill a little above, with camels that were going to Yambo. He then, in his turn, aſked who I was? I told him I was an Abyſſinian ſlave of the Sherriffe of Mecca, was going to Cairo by ſea, but wiſhed much to ſpeak to his maſter, if he would go and bring him. The ſavage went away with great willingneſs, and he no ſooner diſappeared, than I ſet out as quickly as poſſible to the boat, and we got her hauled out beyond the ſhoals, where we paſſed the night. We ſaw afterwards diſtinctly about fifty men, and three or four camels; the men made ſeveral ſigns to us, but we were perfectly content with the diſtance that was between us, and ſought no more to kill antelopes in the neighbourhood of Sidi el Abd Macaber.

I would not have it imagined, that my caſe was abſolutely deſperate, even if I had been known as a Chriſtian, and fallen into the hands of theſe Arabs, of Arabia Deſerta, or Arabia Petrea, ſuppoſed to be the moſt barbarous people in the world, as

as indeed they probably are. Hoſpitality, and attention to one's word, ſeem in theſe countries to be in proportion to the degree in which the people are ſavage. A very eaſy method is known, and followed with conſtant ſucceſs, by all the Chriſtians trading to the Red Sea from Suez to Jidda, to ſave themſelves if thrown on the coaſt of Arabia. Any man of conſideration from any tribe among the Arabs, comes to Cairo, gives his name and deſignation to the Chriſtian ſailor, and receives a very ſmall preſent, which is repeated annually if he performs ſo often the voyage. And for this the Arab promiſes the Chriſtian his protection, ſhould he ever be ſo unfortunate as to be ſhipwrecked on their coaſt.

The Turks are very bad ſeamen, and loſe many ſhips, the greateſt part of the crew are therefore Chriſtians; when a veſſel ſtrikes, or is aſhore, the Turks are all maſſacred if they cannot make their way good by force; but the Chriſtians preſent themſelves to the Arab, crying *Fiarduc*, which means, 'we are under immediate protection.'—If they are aſked, who is their Gaffeer, or Arab, with whom they are in friendſhip? They anſwer, Mahomet Abdelcáder is our Gaffeer, or any other. If he is not there, you are told he is abſent ſo many days journey off, or any diſtance. This acquaintance or neighbour, then helps you to ſave what you have from the wreck, and one of them with his lance draws a circle, large enough to hold you and yours. He then ſticks his lance in the ſand, bids you abide within that circle, and goes and brings

brings your Gaffeer, with what camels you want, and this Gaffeer is obliged, by rules known only to themſelves, to carry you for nothing, or very little, wherever you go, and to furniſh you with proviſions all the way. Within that circle you are as ſafe on the deſert coaſt of Arabia, as in a citadel; there is no example or exception to the contrary that has ever yet been known. There are many Arabs, who, from ſituation, near dangerous ſhoals or places, where ſhips often periſh (as between Ras Mahomet and Ras Selah, *Dar el Hamra, and ſome others) have perhaps fifty or a hundred Chriſtians, who have been ſo protected: So that when this Arab marries a daughter, he gives perhaps his revenue from four or five protected Chriſtians, as part of his daughter's portion. I had, at that very time, a Gaffeer, called Ibn Talil, an Arab of Harb tribe, and I ſhould have been detained perhaps three days till he came from near Medina, and carried me (had I been ſhipwrecked) to Yambo, where I was going.

On the 15th we came to an anchor at El Har†, where we ſaw high, craggy, and broken mountains, called the Mountains of Ruddua. Theſe abound with ſprings of water: all ſorts of Arabian and African fruits grow here in perfection, and every kind of vegetable that they will take the pains to cultivate. It is the paradiſe of the people of Yambo; thoſe of any ſubſtance have country houſes

* See the Map.

† El Har ſignifies extreme heat.

there;

there; but, ſtrange to tell, they ſtay there but for a ſhort time, and prefer the bare, dry and burning ſands about Yambo, to one of the fineſt climates, and moſt verdant pleaſant countries, that exiſts in the world. The people of the place have told me, that water freezes there in winter, and that there are ſome of the inhabitants who have red hair, and blue eyes, a thing ſcarcely ever ſeen but in the coldeſt mountains in the Eaſt.

The 16th, about ten o'clock, we paſſed a moſque, or Shekh's tomb on the main land, on our left hand, called Kubbet Yambo, and before eleven we anchored in the mouth of the port in deep water. Yambo, corruptly called Imbo, is an ancient city, now dwindled to a paltry village.—Ptolemy calls it Iambia Vicus, or the village Yambia; a proof it was of no great importance in his time. But after the conqueſt of Egypt under Sultan Selim, it became a valuable ſtation, for ſupplying their conqueſts in Arabia, with warlike ſtores, from Suez, and for the importation of wheat from Egypt to their garriſons, and the holy places of Mecca and Medina. On this account, a large caſtle was built there by Sinan Baſha, for the ancient Yambo of Ptolemy is not that which is called ſo at this day. It is ſix miles farther ſouth; and is called Yambo el Nachel, or, Yambo among the palm-trees, a great quantity of ground being there covered with this ſort of plantation.

Yambo, in the language of the country, ſignifies a fountain or ſpring, a very copious one of excellent water being found there among the date trees, and

and it is one of the ſtations of the Emir Hadje in going to, and coming from Mecca. The advantage of the port, however, which the other has not, and the protection of the caſtle, have carried trading veſſels to the modern Yambo, where there is no water, but what is brought from pools dug on purpoſe to receive the rain when it falls.

There are two hundred janiſſaries in the caſtle, the deſcendents of thoſe brought thither by Sinan Baſha; who have ſucceeded their fathers, in the way I have obſerved they did at Syené, and, indeed, in all the conqueſts in Arabia, and Egypt. The inhabitants of Yambo are deſervedly reckoned* the moſt barbarous of any upon the Red Sea, and the janiſſaries keep pace with them, in every kind of malice and violence. We did not go aſhore all that day, becauſe we had heard a number of ſhots, and had received intelligence from ſhore, that the janiſſaries and town's people, for a week, had been fighting together; I was very unwilling to interfere, wiſhing that they might have all leiſure to extirpate one another, if poſſible; and my Rais ſeemed moſt heartily to join me in my wiſhes.

In the evening, the captain of the port came on board, and brought two janiſſaries with him, whom, with ſome difficulty, I ſuffered to enter the veſſel. Their firſt demand was gun-powder, which I poſitively refuſed. I then aſked them how many were killed in the eight days they had been engag-

* Vide Irvine's letters.

ed? They anſwered, with ſome indifference, not many, about a hundred every day, or a few leſs or more, chiefly Arabs. We heard afterwards, when we came on ſhore, one only had been wounded, and that a ſoldier, by a fall from his horſe. They inſiſted upon bringing the veſſel into the port; but I told them, on the contrary, that having no buſineſs at Yambo, and being by no means under the guns of their caſtle, I was at liberty to put to ſea without coming aſhore at all; therefore, if they did not leave us, as the wind was favourable, I would ſail, and, by force, carry them to Jidda. The janiſſaries began to talk, as their cuſtom is, in a very bluſtering and warlike tone; but I, who knew my intereſt at Jidda, and the force in my own hand; that my veſſel was afloat, and could be under way in an inſtant, never was leſs diſpoſed to be bullied, than at that moment. They aſked me a thouſand queſtions, whether I was a Mamaluke, whether I was a Turk, or whether I was an Arab, and why I did not give them ſpirits and tobacco? To all which I anſwered, only, that they ſhould know to-morrow who I was; then I ordered the Emir Bahar, the captain of the port, to carry them aſhore at his peril, or I would take their arms from them, and confine them on board all night.

The Rais gave the captain of the port a private hint, to take care what they did, for they might loſe their lives; and that private caution, underſtood in a different way perhaps than was meant, had effect upon the ſoldiers, to make them withdraw immediately. When they went away, I

begged

begged the Emir Bahar to make my compliments to his maſters, Haſſan and Huſſein, Agas, to know what time I ſhould wait upon them to-morrow; and deſired him, in the mean time, to keep his ſoldiers aſhore, as I was not diſpoſed to be troubled with their inſolence.

Soon after they went, we heard a great firing, and ſaw lights all over the town; and the Rais propoſed to me to ſlip immediately, and ſet ſail, from which meaſure I was not at all averſe. But, as he ſaid, we had a better anchoring place under the moſque of the Shekh, and, beſides, that there we would be in a place of ſafety, by reaſon of the holineſs of the ſaint, and that at our own choice might even put to ſea in a moment, or ſtay till to-morrow, as we were in no ſort of doubt of being able to repel, force by force, if attacked, we got under weigh for a few hundred yards, and dropt our anchor under the ſhrine of one of the greateſt ſaints in the world.

At night the firing had abated, the lights diminiſhed, and the captain of the port again came on board. He was ſurpriſed at miſſing us at our former anchoring place, and ſtill more ſo, when, on our hearing the noiſe of his oars, we hailed, and forbade him to advance any nearer, till he ſhould tell us how many he had on board, or whether he had ſoldiers or not, otherwiſe we ſhould fire upon them: to this he anſwered, that there were only himſelf, his boy, and three officers, ſervants to the Aga. I replied, that three ſtrangers were

too many at that time of the night, but, ſince they were come from the Aga, they might advance.

All our people were ſitting together armed on the forepart of the veſſel; I ſoon divined they intended us no harm, for they gave us the ſalute *Salam Alicum!* before they were within ten yards of us. I anſwered with great complacency; we handed them on board, and ſet them down upon deck. The three officers were genteel young men, of a ſickly appearance, dreſſed in the faſhion of the country, in long burnooſes looſely hanging about them, ſtriped with red and white; they wore a turban of red, green, and white, with ten thouſand taſſels and fringes hanging down to the ſmall of their backs. They had in their hand, each, a ſhort javelin, the ſhaft not above four feet and a half long, with an iron head about nine inches, and two or three iron hooks below the ſhaft, which was bound round with braſs-wire, in ſeveral places, and ſhod with iron at the farther end.

They aſked me where I came from? I ſaid, from Conſtantinople, laſt from Cairo; but begged they would put no more queſtions to me, as I was not at liberty to anſwer them. They ſaid they had orders from their maſters to bid me welcome, if I was the perſon that had been recommended to them by the Sherriffe, and was Ali Bey's phyſician at Cairo. I ſaid, if Metical Aga had adviſed them of that, then I was the man. They replied he had, and were come to bid me welcome, and attend me on ſhore to their maſters, whenever I pleaſed. I

begged

begged them to carry my humble reſpects to their maſters; and told them, though I did not doubt of their protection in any ſhape, yet I could not think it conſiſtent with ordinary prudence, to riſk myſelf at ten o'clock at night, in a town ſo full of diſorder as Yambo appeared to have been for ſome time, and where ſo little regard was paid to diſcipline or command, as to fight with one another. They ſaid that was true, and I might do as I pleaſed; but the firing that I had heard did not proceed from fighting, but from their rejoicing upon making peace.

In ſhort, we found, that, upon ſome diſcuſſion, the garriſon and townſmen had been fighting for ſeveral days, in which diſorders the greateſt part of the ammunition in the town had been expended, but it had ſince been agreed on by the old men of both parties, that no body had been to blame on either ſide, but the whole wrong was the work of *a Camel*. *A camel*, therefore, was ſeized, and brought without the town, and there a number on both ſides having met, they upbraided the *camel* with every thing that had been either ſaid or done. The *camel* had killed men, *he* had threatened to ſet the town on fire; the *camel* had threatened to burn the Aga's houſe, and the caſtle; *he* had curſed the Grand Signior, and the Sherriffe of Mecca, the ſovereigns of the two parties; and, the only thing the poor animal was intereſted in, *he* had threatened to deſtroy the wheat that was going to Mecca. After having ſpent great part of the afternoon in upbraiding the *camel*, whoſe meaſure of iniquity,

iniquity, it ſeems, was near full, each man thruſt him through with a lance, devoting him *Diis manibus & Diris*, by a kind of prayer, and with a thouſand curſes upon his head. After which, every man retired, fully ſatisfied as to the wrongs he had received from the *camel*.

The reader will eaſily obſerve in this, ſome traces of the *azazel, or ſcape-goat of the Jews, which was turned out into the wilderneſs, loaded with the ſins of the people.

Next morning I went to the palace, as we call it, in which were ſome very handſome apartments. There was a guard of janiſſaries at the door, who, being warriors, lately come from the bloody battle with the *camel*, did not fail to ſhew marks of inſolence, which they wiſhed to be miſtaken for courage.

The two Agas were ſitting on a high bench upon Perſian carpets; and about forty well-dreſſed and well-looking men, (many of them old) ſitting on carpets upon the floor, in a ſemi-circle round them. They behaved with great politeneſs and attention, and aſked no queſtions but general ones; as, How the ſea agreed with me? If there was plenty at Cairo? till I was going away, when the youngeſt of the Agas inquired, with a ſeeming degree of diffidence, Whether Mahomet Bey Abou Dahab, was ready to march? As I knew well what this queſtion meant, I anſwered, I know not if he is ready, he has made great preparations. The other

* Levit. chap. xvi. ver. 5.

Aga

Aga ſaid, I hope you will be a meſſenger of peace? I anſwered, I intreat you to aſk me no queſtions; I hope, by the grace of God, all will go well.—Every perſon preſent applauded the ſpeech; agreed to reſpect my ſecret, as they ſuppoſed I had one, and they all were inclined to believe, that I was a man in the confidence of Ali Bey, and that his hoſtile deſigns againſt Mecca were laid aſide; this was juſt what I wiſhed them to ſuppoſe; for it ſecured me againſt ill-uſage all the time I choſe to ſtay there; and of this I had a proof in the inſtant, for a very good houſe was provided for me by the Aga, and a man of his ſent to ſhew me to it.

I wondered the Rais had not come home with me; who, in about half an hour after I had got into my houſe, came and told me, that, when the captain of the boat came on board the firſt time with the two ſoldiers, he had put a note, which they call *tiſkera*, into his hand, preſſing him into the Sherriffe's ſervice, to carry wheat to Jidda, and, with the wheat, a number of *poor pilgrims* that were going to Mecca at the Sherriffe's expence. Finding us, however, out of the harbour, and, ſuſpecting from our manners and carriage towards the janiſſaries, that we were people who knew what we had to truſt to, he had taken the two ſoldiers aſhore with him, who were by no means fond of their reception, or inclined to ſtay in ſuch company; and, indeed, our dreſſes and appearances in the boat were fully as likely to make ſtrangers believe we ſhould rob them, as theirs were to impreſs us with

with an apprehenſion that they would rob us. The Rais ſaid alſo, that, after my audience, the Aga had called upon him, and taken away the *tiſkera*, telling him he was free, and to obey nobody but me; and ſent me one of his ſervants to ſit at the door, with orders to admit nobody but whom I pleaſed, and that I might not be troubled with the people of Yambo.

Hitherto all was well; but it had been with me an obſervation, which had conſtantly held good, that too proſperous beginnings in theſe countries always ended in ill at the laſt. I was therefore reſolved to uſe my proſperity with great temperance and caution, make myſelf as ſtrong, and uſe my ſtrength as little, as it was poſſible for me to do.

There was a man of conſiderable weight in Aleppo, named *Sidi Ali Taraboloufſi, who was a great friend of Dr. Ruſſel, our phyſician, through whom I became acquainted with him. He was an intimate friend and acquaintance of the cadi of Medina, and had given me a letter to him, recommending me, in a very particular manner, to his protection and ſervices. I inquired about this perſon, and was told he was in town, directing the diſtribution of the corn to be ſent to his capital. Upon my inquiry, the news were carried to him as ſoon almoſt as his name was uttered; on which, being deſirous of knowing what ſort of man I was, about eight o'clock in the evening he ſent me a

* Native of Tripoli: it is Turkiſh.

meſſage,

meſſage, and, immediately after, I received a viſit from him.

I was putting my teleſcopes and time-keeper in order, and had forbid admittance to any one; but this was ſo holy and ſo dignified a perſon, that all doors were open to him. He obſerved me working about the great teleſcope and quadrant in my ſhirt, for it was hot beyond conception upon the ſmalleſt exertion. Without making any apology for the intruſion at all, he broke out into exclamation, how lucky he was! and, without regarding me, he went from teleſcope to clock, from clock to quadrant, and from that to the thermometer, crying *Ah tibe, Ah tibe!* This is fine, this is fine! He ſcarcely looked upon me, or ſeemed to think I was worth his attention, but touched every thing ſo carefully, and handled ſo properly the braſs cover of the alidade, which incloſed the horſe-hair with the plummet, that he ſeemed to be a man more than ordinarily verſed in the uſe of aſtronomical inſtruments. In ſhort, not to repeat uſeleſs matter to the reader, I found he had ſtudied at Conſtantinople, underſtood the principles of geometry very tolerably, was maſter of Euclid ſo far as it regarded plain trigonometry; the demonſtrations of which he rattled off ſo rapidly, that it was impoſſible to follow, or to underſtand him. He knew nothing of ſpherics, and all his aſtronomy reſolved itſelf at laſt into maxims of judicial aſtrology, firſt and ſecond houſes of the planets and aſcendancies, very much in the ſtyle of common almanacks.

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He desired that my door might be open to him at all times, especially when I made observations; he also knew perfectly the division of our clocks, and begged he might count time for me. All this was easily granted, and I had from him, what was most useful, a history of the situation of the government of the place, by which I learned, that the two young men (the governors) were slaves of the Sherriffe of Mecca; that it was impossible for any one, the most intimate with them, to tell which of the two was most base or profligate; that they would have robbed us all of the last farthing, if they had not been restrained by fear; and that there was a foreigner, or a frank, very lately going to India, who had disappeared, but, as he believed, had been privately put to death in prison, for he had never after been heard of.

Though I cannot say I relished this account, yet I put on the very best face possible. "Here, in a garrison town, said I, with very worthless soldiers, they might do what they pleased with six or seven strangers, but I do not fear them; I now tell them, and the people of Yambo, all and each of them, they had better be in their bed sick of the plague, than touch a hair of my dog, if I had one." "And so, says he, they know, therefore rest and rejoice, and stay as long with us as you can." "As short time as possible, said I, Sidi Mahomet; although I do not fear wicked people, I don't love them so much as to stay long with them."

He then asked me a favour, that I would allow my Rais to carry a quantity of wheat for him to Jidda; which

H. Brocas Sc.

Arab Shekh - Tribe Beni Koreish

which I willingly permitted, upon condition, that he would order but one man to go along with it; on which he declared ſolemnly, that none but one ſhould go, and that I might *throw* him even into the *ſea*, if he behaved improperly. However, afterwards he ſent three; and one who deſerved often to be *thrown* into the *ſea*, as he had permitted. "Now friend, ſaid I, I have done every thing that you have deſired, though favours ſhould have begun with you upon your own principle, as I am the ſtranger. Now, what I have to aſk you is this, Do you know the Shekh of Beder Hunein?" "Know him! ſays he, I am married to his Siſter, a daughter of Harb; he is of the tribe of Harb." "Harb be it then (ſaid I) your trouble will be the leſs; then you are to ſend a camel to your brother-in-law, who will procure me the largeſt, and moſt perfect plant poſſible of the Balſam of Mecca. He is not to break the ſtem, nor even the branches, but to pack it entire, with fruit and flower, if poſſible, and wrap it in a mat." He looked cunning, ſhrugged up his ſhoulders, drew up his mouth, and putting his finger to his noſe, ſaid, "Enough, I know all about this, you ſhall find what ſort of a man I am, I am no fool, as you ſhall ſee."

I received this the third day at dinner, but the flower (if there had been any) was rubbed off. The fruit was in ſeveral ſtages, and in great perfection. The drawing, and deſcription from this * plant, will, I hope for ever obviate all difficulty about its

* See the article Balcſſan in the Appendix.

hiſtory.

hiſtory. He ſent me, likewiſe, a quart bottle of the pure balſam, as it had flowed that year from the tree, with which I have verified what the old botaniſts in their writings have ſaid of it, in its ſeveral ſtages. He told me alſo the circumſtances I have related in my deſcription of the balſam, as to the gathering and preparing of the ſeveral kinds of it, and a curious anecdote as to its origin. He ſaid the plant was no part of the creation of God in the ſix days, but that, in the laſt of three very bloody battles, which Mahomet fought with the noble Arabs of Harb and his kinſmen the Beni Koreiſh, then Pagans at Beder Hunein, that Mahomet prayed to God, and a grove of balſam-trees grew up from the blood of the ſlain upon the field of battle; and, that with the balſam that flowed from them he touched the wounds even of thoſe that were dead, and all thoſe predeſtined to be good *Muſſulmen* afterwards, immediately came to life. "I hope, ſaid I, friend, that the other things you told me of it, are fully as true as this, for they will otherwiſe laugh at me in England." "No, no, ſays he, not half ſo true, nor a quarter ſo true, there is nothing in the world ſo certain as this." But his looks, and his laughing very heartily, ſhewed me plainly he knew better, as indeed moſt of them do.

In the evening, before we departed, about nine o'clock, I had an unexpected viſit from the youngeſt of the two Agas; who, after many pretended complaints of ſickneſs, and injunctions of ſecrecy,

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at laſt *modeſtly* requeſted me to give him ſome *ſlow poiſon*, that might kill *his brother*, without ſuſpicion, and after ſome time ſhould elapſe. I told him, ſuch propoſals were not to be made to a man like me; that all the gold, and all the ſilver in the world, would not engage me to poiſon the pooreſt vagrant in the ſtreet, ſuppoſing it never was to be ſuſpected, or known but to my own heart. All he ſaid, was, "Then your manners are not the *ſame* as ours." I anſwered, dryly, "*Mine*, I thank God, are not," and ſo we parted.

Yambo, or at leaſt the preſent town of that name, I found, by many obſervations of the ſun and ſtars, to be in latitude 24° 3′ 35″ north, and in long. 38° 16′ 30″ eaſt from the meridian of Greenwich. The barometer, at its higheſt, on the 23d of April, was 27° 8′, and, the loweſt on the 27th, was 26° 11′. The thermometer, on the 24th of April, at two o'clock in the afternoon, ſtood at 91°, and the loweſt was 66° in the morning of the 26th of ſame month. Yambo is reputed very unwholeſome, but there were no epidemical diſeaſes when I was there.

The many delays of loading the wheat, the deſire of *doubling* the quantity I had permitted, in which both the Rais and my friend the cadi conſpired for their mutual intereſt, detained me at Yambo all the 27th of April, very much againſt my inclination. For I was not a little uneaſy at thinking among what banditti I lived, whoſe daily wiſh was to rob and murder me, from which they were reſtrained by fear only; and this, a fit

of

of drunkenneſs, or a piece of bad news, ſuch as a report of Ali Bey's death, might remove in a moment. Indeed we were allowed to want nothing. A ſheep, ſome bad beer, and ſome very good wheat-bread, were delivered to us every day from the Aga, which, with dates and honey, and a variety of preſents from thoſe that I attended as a phyſician, made us paſs our time comfortably enough; we went frequently in the boats to fiſh at ſea, and, as I had brought with me three fizgigs of different ſizes, with the proper lines, I ſeldom returned without killing four or five dolphins. The ſport with the line was likewiſe excellent. We caught a number of beautiful fiſh from the very houſe where we lodged, and ſome few good ones. We had vinegar in plenty at Yambo; onions, and ſeveral other greens, from Raddua; and, being all cooks, we lived well.

On the 28th of April, in the morning, I ſailed with a cargo of wheat that did not belong to me, and three paſſengers, inſtead of one, for whom only I had undertaken. The wind was fair, and I ſaw one advantage of allowing the Rais to load, was, that he was determined to carry ſail to make amends for the delay. There was a tumbling, diſagreeable ſwell, and the wind ſeemed dying away. One of our paſſengers was very ſick. At his requeſt, we anchored at Djar, a round ſmall port, whoſe entrance is at the north-eaſt. It is about three fathoms deep throughout, unleſs juſt upon the ſouth ſide, and perfectly ſheltered from every wind.

wind. We saw here, for the first time, several plants of rack tree, growing considerably within the sea-mark, in some places with two feet of water upon the trunk. I found the latitude of Djar to be 23° 36′ 9″ north. The mountains of Beder Hunein were S. S. W. of us.

The 29th, at five o'clock in the morning, we sailed from Djar. At eight, we passed a small cape called * Ras el Himma; and the wind turning still more fresh, we passed a kind of harbour called Maibeed, where there is an anchoring place named El Horma. The sun was in the meridian when we passed this; and I found, by observation, El Horma was in lat. 23° 0′ 30″ north. At ten we passed a mountain on land called Soub; at two, the small port of Muftura, under a mountain whose name is Hajoub; at half past four we came to an anchor at a place called Harar. The wind had been contrary all the night, being south-east, and rather fresh; we thought, too, we perceived a current setting strongly to the westward.

On the 30th we sailed at eight in the morning, but the wind was unfavourable, and we made little way. We were surrounded with a great many sharks, some of which seemed to be large. Though I had no line but upon the small fizgigs for dolphins, I could not refrain from attempting one of the largest, for they were so bold, that some of them, we thought, intended to leap on board. I struck one of the most forward of them, just at the

* Cape Fever.

joining

joining of the neck; but as we were not practiſed enough in laying our line, ſo as to run out without hitching, he leaped above two feet out of the water, then plunged down with prodigious violence, and our line taking hold of ſomething ſtanding in the way, the cord ſnapped aſunder, and away went the ſhark. All the others diſappeared in an inſtant; but the Rais ſaid, as ſoon as they ſmelled the blood, they would not leave the wounded one, till they had torn him to pieces. I was truly ſorry for the loſs of my tackle, as the two others were really liker harpoons, and not ſo manageable. But the Rais, whom I had ſtudied to keep in very good humour, and had befriended in every thing, was an old harpooner in the Indian Ocean, and he pulled out from his hold a compleat apparatus. He not only had a ſmall harpoon like my firſt, but better conſtructed. He had, likewiſe, ſeveral hooks with long chains and lines, and a wheel with a long hair line to it, like a ſmall windlaſs, to which he equally fixed the line of the harpoon, and thoſe of the hooks. This was a compliment he ſaw I took very kindly, and did not doubt it would be rewarded in the proper time.

The wind freſhening and turning fairer, at noon we brought to, within ſight of Rabac, and at one o'clock anchored there. Rabac is a ſmall port in lat. 22° 35′ 30″ north. The entry is E. N. E. and is about a quarter of a mile broad. The port extends itſelf to the eaſt, and is about two miles long. The mountains are about three leagues to the north,

north, and the town of Rabac about four miles north by eaſt from the entrance to the harbour. We remained all day, the firſt of May, in the port, making a drawing of the harbour. The night of our anchoring there, the Emir Hadje of the pilgrims from Mecca encamped about three miles off. We heard his evening gun.

The paſſengers that had been ſick, now inſiſted upon going to ſee the Hadje; but as I knew the conſequence would be, that a number of fanatic wild people would be down upon us, I told him plainly, if he went from the boat, he ſhould not again be received; and that we would haul out of the port, and anchor in the offing; this kept him with us. But all next day he was in very bad humour, repeating frequently, to himſelf, that he deſerved all this for embarking with infidels.

The people came down to us from Rabac with water melons, and ſkins full of water. All ſhips may be ſupplied here plentifully from wells near the town; the water is not bad.

The country is level, and ſeemingly uncultivated, but has not ſo deſert a look as about Yambo. I ſhould ſuſpect by its appearance, and the freſhneſs of its water, that it rained at times in the mountains here, for we were now conſiderably within the tropic, which paſſes very near Ras el Himma, whereas Rabac is half a degree to the ſouthward.

On the 2d, at five o'clock in the morning, we ſailed from Rabac, with a very little wind, ſcarcely making two knots an hour.

At half paſt nine, Deneb bore eaſt and by ſouth from us. This place is known by a few palm-trees. The port is ſmall, and very indifferent, at leaſt for ſix months of the year, becauſe it lies open to the ſouth, and there is a prodigious ſwell here.

At one o'clock we paſſed an iſland called Hammel, about a mile off; at the ſame time, another iſland, El Memiſk, bore eaſt of us, about three miles, where there is good anchorage.

At three and three quarters, we paſſed an iſland called Gawad, a mile and a quarter ſouth-eaſt of us. The main bore likewiſe ſouth-eaſt, diſtant ſomething more than a league. We here changed our courſe from ſouth to W. S. W. and at four o'clock came to an anchor at the ſmall iſland of Lajack.

The 3d, we ſailed at half paſt four in the morning, our courſe W. S. W. but it fell calm; after having made about a league, we found ourſelves off Ras Hateba, or the Woody Cape, which bore due eaſt of us. After doubling the cape, the wind freſhening, at four o'clock in the afternoon we anchored in the port of Jidda, cloſe upon the key, where the officers of the cuſtom-houſe immediately took poſſeſſion of our baggage.

CHAP.

CHAP. XI.

Occurrences at Jidda—Viſit of the Vizir—Alarm of the Factory—Great Civility of the Engliſh trading from India—Polygamy—Opinion of Dr. Arbuthnot ill-founded—Contrary to Reaſon and Experience—Leave Jidda.

THE port of Jidda is a very extenſive one, conſiſting of numberleſs ſhoals, ſmall iſlands, and ſunken rocks, with channels, however, between them, and deep water. You are very ſafe in Jidda harbour, whatever wind blows, as there are numberleſs ſhoals which prevent the water from ever being put into any general motion; and you may moor head and ſtern, with twenty anchors out if you pleaſe. But the danger of being loſt, I conceive, lies in the going in and coming out of the harbour. Indeed the obſervation is here verified, the more *dangerous* the *port*, the *abler* the *pilots*, and no accidents ever happen.

There is a draught of the harbour of Jidda handed about among the Engliſh for many years, very inaccurately, and very ill laid down, from what authority I know not, often condemned, but never corrected; as alſo a pretended chart of the upper part of the Gulf, from Jidda to Mocha, full of ſoundings. As I was ſome months at Jidda, kindly entertained, and had abundance of time,

Captain Thornhill, and ſome other of the gentlemen trading thither, wiſhed me to make a ſurvey of the harbour, and promiſed me the aſſiſtance of their officers, boats, and crews. I very willingly undertook it to oblige them. Finding afterwards, however, that one of their number, Captain Newland, had undertaken it, and that he would be hurt by my interfering, as he was in ſome manner advanced in the work, I gave up all further thoughts of the plan. He was a man of real ingenuity and capacity, as well as very humane, well behaved, and one to whom I had been indebted for every ſort of attention.

God forgive thoſe who have taken upon them, very lately, to ingraft a number of new ſoundings upon that miſerable bundle of errors, that Chart of the upper part of the Gulf from Jidda to Mocha, which has been toſſed about the Red Sea theſe twenty years and upwards. One of theſe, ſince my return to Europe, has been ſent to me new dreſſed like a bride, with all its original and mortal ſins upon its head. I would beg leave to be underſtood, that there is not in the world a man more averſe than I am to give offence even to a child. It is not in the ſpirit of criticiſm I ſpeak this. In any other caſe, I would not have made any obſervations at all. But, where the lives and properties of ſo many are at ſtake yearly, it is a ſpecies of treaſon to conceal one's ſentiments, if the publiſhing of them can any way contribute to ſafety, whatever offence it may give to unreaſonable individuals.

Of

Of all the veſſels in Jidda, two only had their log lines properly divided, and yet all were ſo fond of their ſuppoſed accuracy, as to aver they had kept their courſe within five leagues, between India and Babelmandeb. Yet they had made no eſtimation of the currents without the * Babs, nor the different very ſtrong ones ſoon after paſſing Socotra; their half-minute glaſſes upon a medium ran 57″; they had made no obſervation on the tides or currents in the Red Sea, either in the channel or in the inward paſſage; yet there is delineated in this map a courſe of Captain Newland's, which he kept in the middle of the channel, full of ſharp angles and ſhort ſtretches; you would think every yard was meaſured and ſounded.

To the ſpurious catalogue of ſoundings found in the old chart above mentioned, there is added a double proportion of new, from what authority is not known; ſo that from Mocha, to lat. 17° you have as it were ſoundings every mile, or even leſs. No one can caſt his eyes on the upper part of the map, but muſt think the Red Sea one of the moſt frequented places in the world. Yet I will aver, without fear of being contradicted, that it is a characteriſtic of the Red Sea, ſcarce to have ſoundings in any part of the channel, and often on both ſides, whilſt aſhore ſoundings are hardly found a boat-length from the main. To this I will add, that there is ſcarce one iſland upon which I ever was,

* This is a common ſailor's phraſe for the Straits of Babelmandeb.

where

where the boltſprit was not over the land, while there were no ſoundings by a line heaved over the ſtern. I muſt then proteſt againſt making theſe old moſt erroneous maps a foundation for new ones, as they can be of no uſe, but muſt be of detriment. Many good ſeamen of knowledge and enterpriſe have been in that ſea, within theſe few years. Let them ſay, candidly, what were their inſtruments, what their difficulties were, where they had doubts, where they ſucceeded, and where they were diſappointed? Were theſe acknowledged by one, they would be ſpeedily taken up by others, and rectified by the help of mathematicians and good obſervers on ſhore.

Mr. Niebuhr has contributed much, but we ſhould reform the map on both ſides; though there is a great deal done, yet much remains ſtill to do. I hope that my friend Mr. Dalrymple, when he can afford time, will give us a foundation more proper to build upon, than that old rotten one, however changed in form, and ſuppoſed to have been improved, if he really has a number of obſervations by him that can be relied on, otherwiſe it is but continuing the deluſion and the danger.

If ſhips of war afterwards, that keep the channel, ſhall come, manned with ſtout and able ſeamen, and expert young officers, provided with lines, glaſſes, good compaſſes, and a number of boats, then we ſhall know theſe ſoundings, at leaſt in part. And then alſo we ſhall know the truth of what I now advance, viz. that ſhips like thoſe employed

ployed hitherto in trading from India (manned and provided as the beſt of them are) were incapable, amidſt unknown tides and currents, and going before a monſoon, whether ſouthern or northern, of knowing within three leagues where any one of them had ever dropt his ſounding line, unleſs he was cloſe on board ſome iſland, ſhoal, remarkable point, or in a harbour.

Till that time, I would adviſe every man ſailing in the Red Sea, eſpecially in the channel, where the pilots know no more than he, to truſt to his own hands for ſafety in the minute of danger, to heave the lead at leaſt every hour, keep a good look-out, and ſhorten ſail in a freſh wind, or in the night-time, and to conſider all maps of the channel of the Arabian Gulf, yet made, as matters of mere curioſity, and not fit to truſt a man's life to. Any captain in the India ſervice, who had run over from Jidda into the mouth of the river Frat, and the neighbouring port Kilfit, which, might every year be done for 10l. Sterling extra expences, would do more meritorious ſervice to the navigation of that ſea, than all the ſoundings that were ever yet made from Jibbel Zekir to the iſland of Sheduan.

From Yambo to Jidda I had ſlept little, making my memoranda as full upon the ſpot as poſſible. I had, beſides, an aguiſh diſorder, which very much troubled me, and in dreſs and cleanlineſs was ſo like a Galiongy (or Turkiſh ſeaman) that the * Emir Bahar was aſtoniſhed at hearing my ſervants

* Captain of the port.

ſay

ſay I was an Engliſhman, at the time they carried away all my baggage and inſtruments to the cuſtom-houſe. He ſent his ſervant, however, with me to the Bengal-houſe, who promiſed me, in broken Engliſh, all the way, a very magnificent reception from my countrymen. Upon his naming all the captains for my choice, I deſired to be carried to a *Scotchman*, a *relation of my own*, who was then accidentally leaning over the rail of the ſtair-caſe, leading up to his apartment. I ſaluted him by his name; he fell into a violent rage, calling me *villain*, *thief*, *cheat*, and *renegado raſcal*; and declared, if I offered to proceed a ſtep further, he would throw me over ſtairs. I went away without reply, his curſes and abuſe followed me long afterwards. The ſervant, my conductor, ſcrewed his mouth, and ſhrugged up his ſhoulders. "Never fear, ſays he, I will carry you to the *beſt of them all.*" We went up an oppoſite ſtair-caſe, whilſt I thought within myſelf, if thoſe are their India manners, I ſhall keep my name and ſituation to myſelf while I am at Jidda. I ſtood in no need of them, as I had credit for 1000 ſequins and more, if I ſhould want it, upon Youſef Cabil, Vizir or Governor of Jidda.

I was conducted into a large room, where Captain Thornhill was ſitting, in a white callico waiſtcoat, a very high-pointed white cotton night-cap, with a large tumbler of water before him, ſeemingly very deep in thought. The Emir Bahar's ſervant brought me forward by the hand, a little within the door; but I was not deſirous of advanc-

ing

ing much farther, for fear of the ſalutation of being thrown down ſtairs again. He looked very ſteadily, but not ſternly, at me; and deſired the ſervant to go away and ſhut the door. "Sir, ſays he, are you an Engliſhman?"—I bowed.—"You ſurely are ſick, you ſhould be in bed, have you been long ſick?"--I ſaid, "long Sir," and bowed.--"Are you wanting a paſſage to India?"---I again bowed.---"Well, ſays he, you look to be a man in diſtreſs; if you have a ſecret, I ſhall reſpect it till you pleaſe to tell it me, but if you want a paſſage to India, apply to no one but Thornhill of the Bengal Merchant. Perhaps you are afraid of ſomebody, if ſo, aſk for Mr. Greig, my lieutenant, he will carry you on board my ſhip directly, where you will be ſafe."—"Sir, ſaid I, I hope you will find me an honeſt man, I have no enemy that I know, either in Jidda or elſewhere, nor do I owe any man any thing."—"I am ſure, ſays he, I am doing wrong, in keeping a poor man ſtanding, who ought to be in his bed. Here! Philip! Philip!"—Philip appeared. "Boy," ſays he, in Portugueſe, which, as I imagine, he ſuppoſed I did not underſtand, "here is a poor Engliſhman, that ſhould be either in his bed or his grave; carry him to the cook, tell him to give him as much broth and mutton as he can eat; the *fellow* ſeems to have been ſtarved, but I would rather have the feeding of ten to India, than the burying of one at Jidda."

Philip de la Cruz was the ſon of a Portugueſe lady, whom Captain Thornhill had married; a boy of great talents, and excellent diſpoſition, who carried

carried me with great willingneſs to the cook. I made as aukward a bow as I could to Capt. Thornhill, and ſaid, "God will return this to your honour ſome day." Philip carried me into a court-yard, where they uſed to expoſe the ſamples of their India goods in large bales. It had a portico along the left hand ſide of it, which ſeemed deſigned for a ſtable. To this place I was introduced, and thither the cook brought me my dinner. Several of the Engliſh from the veſſels, laſcars, and others, came in to look at me; and I heard it, in general, agreed among them, that I was a very thief-like fellow, and certainly a Turk, and d——n them if they ſhould like to fall into my hands.

I fell faſt aſleep upon the mat, while Philip was ordering me another apartment. In the mean time, ſome of my people had followed the baggage to the Cuſtom-houſe, and ſome of them ſtaid on board the boat, to prevent the pilfering of what was left. The keys had remained with me, and the Vizir had gone to ſleep, as is uſual, about mid-day. As ſoon as he awaked, being greedy of his prey, he fell immediately to my baggage, wondering that ſuch a quantity of it, and that boxes in ſuch a curious form, ſhould belong to a mean man like me; he was therefore full of hopes, that a fine opportunity for pillage was now at hand. He aſked for the keys of the trunks, my ſervant ſaid, they were with me, but he would go inſtantly and bring them. That, however, was too long to ſtay; no delay could poſſibly be granted. Accuſtomed to pilfer, they did not force the locks, but, very artiſt like,

like, took off the hinges at the back, and in that manner opened the lids, without opening the locks.

The firſt thing that preſented itſelf to the Vizir's ſight, was the firman of the Grand Signior, magnificently written and titled, and the inſcription powdered with gold duſt, and wrapped in green taffeta. After this was a white ſattin bag, addreſſed to the Khan of Tartary, with which Mr. Peyſſonel, French conſul of Smyrna, had favoured me, and which I had not delivered, as the Khan was then priſoner at Rhodes. The next was a green and gold ſilk bag, with letters directed to the Sherriffe of Mecca; and then came a plain crimſon ſattin bag, with letters addreſſed to Metical Aga, ſword-bearer (or Selictar, as it is called) of the Sherriffe, or his great miniſter and favourite. He then found a letter from Ali Bey to himſelf, written with all the ſuperiority of a Prince to a ſlave.

In this letter the Bey told him plainly, that he heard the governments of Jidda, Mecca, and other States of the Sherriffe, were diſorderly, and that merchants, coming about their lawful buſineſs, were plundered, terrified, and detained. He therefore intimated to him, that if any ſuch thing happened to me, he ſhould not write or complain, but he would ſend and puniſh the affront at the very gates of Mecca. This was very unpleaſant language to the Vizir, becauſe it was now publicly known, that Mahomet Bey Abou Dahab was preparing next year to march againſt Mecca, for ſome offence the Bey had taken at the Sherriffe. There

was

was alſo another letter to him from Ibrahim Sikakeen, chief of the merchants at Cairo, ordering him to furniſh me with a thouſand ſequins for my preſent uſe, and, if more were needed, to take my bill.

Theſe contents of the trunk were ſo unexpected, that Cabil the Vizir thought he had gone too far, and called my ſervant in a violent hurry, upbraiding him for not telling who I was. The ſervant defended himſelf, by ſaying, that neither he, nor his people about him, would ſo much as regard a word that he ſpoke; and the cadi of Medina's principal ſervant, who had come with the wheat, told the Vizir plainly to his face, that he had given him warning enough, if his pride would have ſuffered him to hear it.

All was now wrong, my ſervant was ordered to nail up the hinges, but he declared it would be the laſt action of his life; that nobody opened baggage that way, but with intention of ſtealing, when the keys could be got; and as there were many rich things in the trunk, intended as preſents to the Sherriffe, and Metical Aga, which might have been taken out, by the hinges being forced off before he came, he waſhed his hands of the whole procedure, but knew his maſter would complain, and loudly too, and would be heard both at Cairo and Jidda. The Vizir took his reſolution in a moment like a man. He nailed up the baggage, ordered his horſe to be brought, and attended by a number of naked blackguards (whom they call ſoldiers)

ſoldiers) he came down to the Bengal-houſe, on which the whole factory took alarm.

About twenty-ſix years before, the Engliſh traders from India to Jidda, fourteen in number, were all murdered, ſitting at dinner, by a mutiny of theſe wild people. The houſe has, ever ſince, lain in ruins, having been pulled down and forbidden to be rebuilt.

Great inquiry was made after the Engliſh nobleman, whom nobody had ſeen; but it was ſaid that one of his ſervants was there in the Bengal-houſe; I was ſitting drinking coffee on the mat, when the Vizir's horſe came, and the whole court was filled. One of the clerks of the cuſtom-houſe aſked me where my maſter was? I ſaid, "In heaven." The Emir Bahar's ſervant now brought forward the Vizir to me, who had not diſmounted himſelf. He repeated the ſame queſtion, where my maſter was? I told him, I did not know the purport of his queſtion, that I was the perſon to whom the baggage belonged, which he had taken to the cuſtom-houſe, and that it was in my favour the Grand Signior and Bey had written. He ſeemed very much ſurpriſed, and aſked me how I could appear in ſuch a dreſs?—"You cannot aſk that ſeriouſly, ſaid I; I believe no prudent man would dreſs better, conſidering the voyage I have made. But, beſides, you did not leave it in my power, as every article, but what I have on me, has been theſe four hours at the cuſtom-houſe, waiting your pleaſure."

We then went all up to our kind landlord, Captain Thornhill, to whom I made my excuſe, on account

account of the ill uſage I had firſt met with from my own relation. He laughed very heartily at the narrative, and from that time we lived in the greateſt friendſhip and confidence. All was made up, even with Youſef Cabil; and all heads were employed to get the ſtrongeſt letters poſſible to the Naybe of Maſuah, the king of Abyſſinia, Michael Suhul the miniſter, and the king of Sennaar.

Metical Aga, great friend and protector of the Engliſh at Jidda, and in effect, we may ſay, *ſold to them*, for the great preſents and profits he received, was himſelf originally an Abyſſinian ſlave, was the man of confidence, and directed the ſale of the king's, and Michael's gold, ivory, civet, and ſuch precious commodities, that are paid to them in kind; he furniſhed Michael, likewiſe, with returns in fire-arms; and this had enabled Michael to ſubdue Abyſſinia, murder the king his maſter, and ſeat another on his throne.

On the other hand, the Naybe of Maſuah, whoſe iſland belonged to the Grand Signior, and was an appendage of the government of the Baſha of Jidda, had endeavoured to withdraw himſelf from his allegiance, and ſet up for independency.—He paid no tribute, nor could the Baſha, who had no troops, force him, as he was on the Abyſſinian ſide of the Red Sea. Metical Aga, however, and the Baſha, at laſt agreed; the latter ceded to the former the iſland and territory of Maſuah, for a fixed ſum annually; and Metical Aga appointed Michael, governor of Tigré, receiver of his rents.

The

The Naybe no ſooner found that he was to account to Michael, than he was glad to pay his tribute, and give preſents to the bargain; for Tigré was the province from which he drew his ſuſtenance, and Michael could have over-run his whole territory in eight days, which once, as we ſhall ſee hereafter, belonged to Abyſſinia. Metical's power being then univerſally acknowledged and known, the next thing was to get him to make uſe of it in my favour.

We knew of how little avail the ordinary futile recommendations of letters were. We were veteran travellers, and knew the ſtile of the Eaſt too well, to be duped by letters of mere civility. There is no people on the earth more perfectly polite in their correſpondence with one another, than are thoſe of the Eaſt; but their civility means little more than the ſame ſort of expreſſions do in Europe, to ſhew you that the writer is a well-bred man. But this would by no means do in a journey ſo long, ſo dangerous, and ſo ſerious as mine.

We, therefore, ſet about procuring effective letters, letters of buſineſs and engagement, between man and man; and we all endeavoured to make Metical Aga, a very good man, but no great head-piece, comprehend this perfectly. My letters from Ali Bey opened the affair to him, and firſt commanded his attention. A very handſome preſent of piſtols, which I brought him, inclined him in my favour, becauſe, as I was bearer of letters from his ſuperior, I might have declined beſtowing any preſent upon him.

The

The Engliſh gentlemen joined their influence, powerful enough, to have accompliſhed a much greater end, as every one of theſe have ſeparate friends for their own affairs, and all of them were deſirous to befriend me. Added to theſe was a friend of mine, whom I had known at Aleppo, Ali Zimzimiah, *i. e.* 'keeper of the holy well at Mecca,' a poſt of great dignity and honour. This man was a mathematician, and an aſtronomer, according to their degree of knowledge in that ſcience.

All the letters were written in a ſtyle ſuch as I could have deſired, but this did not ſuffice in the mind of a very friendly and worthy man, who had taken an attachment to me ſince my firſt arrival. This was Captain Thomas Price, of the Lion of Bombay. He firſt propoſed to Metical Aga, to ſend a man of his own with me, together with the letters, and I do firmly believe, under Providence, it was to this laſt meaſure I owed my life. With this Captain Thornhill heartily concurred, and an Abyſſinian, called Mahomet Gibberti, was appointed to go with particular letters beſides thoſe I carried myſelf, and to be an eye-witneſs of my reception there.

There was ſome time neceſſary for this man to make ready; and a conſiderable part of the Arabian Gulf ſtill remained for me to explore. I prepared, therefore, to ſet out from Jidda, after having made a conſiderable ſtay in it.

Of all the new things I yet had ſeen, what moſt aſtoniſhed me was the manner in which trade was carried on at this place. Nine ſhips were there from

from India; ſome of them worth, I ſuppoſe, 200,000l. One merchant, a Turk, living at Mecca, thirty hours journey off, where no Chriſtian dares go, whilſt the whole Continent is open to the Turk for eſcape, offers to purchaſe the cargoes of four out of nine of theſe ſhips himſelf; another, of the ſame caſt, comes and ſays, he will buy none, unleſs he has them all. The ſamples are ſhewn, and the cargoes of the whole nine ſhips are carried into the wildeſt part of Arabia, by men with whom one would not wiſh to truſt himſelf alone in the field. This is not all, two India brokers come into the room to ſettle the price. One on the part of the India captain, the other on that of the buyer the Turk. They are neither Mahometans nor Chriſtians, but have credit with both. They ſit down on the carpet, and take an India ſhawl, which they carry on their ſhoulder, like a napkin, and ſpread it over their hands. They talk, in the mean time, indifferent converſation, of the arrival of ſhips from India, or of the news of the day, as if they were employed in no ſerious buſineſs whatever. After about twenty minutes ſpent in handling each other's fingers below the ſhawl, the bargain is concluded, ſay for nine ſhips, without one word ever having been ſpoken on the ſubject, or pen or ink uſed in any ſhape whatever. There never was one inſtance of a diſpute happening in *theſe ſales*.

But this is not yet all, the money is to be paid. A private Moor, who has nothing to ſupport him

but his character, becomes responsible for the payment of these cargoes; his name was Ibrahim Saraf, when I was there, *i. e.* Ibrahim the Broker. This man delivers a number of coarse hempen bags, full of what is supposed to be money. He marks the contents upon the bag, and puts his seal upon the string that ties the mouth of it.—This is received for what is marked upon it, without any one ever having opened one of the bags, and, in India, it is current for the value marked upon it, as long as the bag lasts.

Jidda is very unwholesome, as is, indeed, all the east coast of the Red Sea. Immediately without the gates of that town, to the eastward, is a desert plain filled with the huts of the Bedowèens, or country Arabs, built of long bundles of spartum, or bent grass, put together like fascines. These Bedowèens supply Jidda with milk and butter. There is no stirring out of town, even for a walk, unless for about half a mile, in the south side by the sea, where is a number of stinking pools of stagnant water, which contributes to make the town very unwholesome.

Jidda, besides being in the most unwholesome part of Arabia, is, at the same time, in the most barren and desert situation. This, and many other inconveniencies, under which it labours, would, probably, have occasioned its being abandoned altogether, were it not for its vicinity to Mecca, and the great and sudden influx of wealth from the India trade, which, once a-year, arrives in this part, but does not continue, passing on, as through a turnpike,

turnpike, to Mecca; whence it is diſperſed all over the eaſt. Very little advantage however accrues to Jidda. The cuſtoms are all immediately ſent to a needy ſovereign, and a hungry ſet of relations, dependents and miniſters at Mecca. The gold is returned in bags and boxes, and paſſes on as rapidly to the ſhips as the goods do to the market, and leaves as little profit behind. In the mean time, proviſions riſe to a prodigious price, and this falls upon the townſmen, while all the profit of the traffic is in the hands of ſtrangers; moſt of whom, after the market is over, (which does not laſt ſix weeks) retire to Yemen, and other neighbouring countries, which abound in every ſort of proviſion.

Upon this is founded the obſervation, that of all Mahometan countries none are ſo monogam as thoſe of Jidda, and no where are there ſo many unmarried women, although this is the country of their prophet, and the permiſſion of marrying four wives was allowed in this diſtrict in the firſt inſtance, and afterwards communicated to all the tribes.

But Mahomet, in his permiſſion of plurality of wives, ſeems conſtantly to have been on his guard, againſt ſuffering that, which was intended for the welfare of his people, from operating in a different manner. He did not permit a man to marry two, three, or four wives, unleſs he could maintain them. He was intereſted for the rights and rank of theſe women; and the man ſo marrying was

obliged to ſhew before the Cadi, or ſome equivalent officer, or judge, that it was in his power to ſupport them, according to their birth. It was not ſo with concubines, with women who were purchaſed, or who were taken in war. Every man enjoyed theſe at his pleaſure, and their peril, that is, whether he was able to maintain them or not.

From this great ſcarcity of proviſions, which is the reſult of an extraordinary concourſe to a place almoſt deſtitute of the neceſſaries of life, few inhabitants of Jidda can avail themſelves of the privilege granted him by Mahomet. He therefore cannot marry more than one wife, becauſe he cannot maintain more, and from this cauſe ariſes the want of people, and the large number of unmarried women.

When in Arabia Felix, where every ſort of proviſion is exceedingly cheap, where the fruits of the ground, the general food for man, are produced ſpontaneouſly, the ſupporting of a number of wives coſts no more than ſo many ſlaves or ſervants; their food is the ſame, and a blue cotton ſhirt, a habit common to them all, is not more chargeable for the one than the other. The conſequence is, that celibacy in women is prevented, and the number of people is increaſed in a fourfold ratio by polygamy, to what it is in thoſe that are monogamous.

I know there are authors fond of ſyſtem, enemies to free enquiry, and blinded by prejudice, who contend

contend that polygamy, without distinction of circumstances, is detrimental to the population of a country. The learned Dr. Arbuthnot, in a paper addressed to the Royal Society*, has maintained this strange doctrine, in a still stranger manner. He lays it down, as his first position, that *in semine masculino* of our first parent Adam, there was impressed an original necessity of procreating, ever after, an equal number of males and females. The manner he proves this, has received great incense from the vulgar, as containing an unanswerable argument. He shews, by the casting of three dice, that the chances are almost infinite, that an equal number of males and females should *not* be born in any year; and he pretends to prove, that every year in twenty, as taken from the bills of mortality, the same number of males and females have constantly been produced, or at least a greater proportion of men than of women, to make up for the havock occasioned by war, murder, drunkenness, and all species of violence to which women are not subject.

I need not say, that this, at least, sufficiently shews the weakness of the argument. For, if the *equal* proportion had been *in semine masculino* of our first parent, the consequence must have been, that male and female would have been invariably born, from the creation to the end of all things. And it is a supposition very unworthy of the wisdom of God, that at the creation of man, he could

* Philosoph. Transact. Vol. 27. p. 186.

make

make an allowance for any deviation that was to happen, from crimes, againſt the commiſſion of which his poſitive precepts ran. Weak as this is, it is not the weakeſt part of this artificial argument, which, like the web of a ſpider too finely woven, whatever part you touch it on, the whole falls to pieces.

After taking it for granted, that he has proved the equality of the two ſexes in number from the bills of mortality in London, he next ſuppoſes, as a conſequence, that all the world is in the ſame predicament; that is, that an equal number of males and females is produced every where. Why Dr. Arbuthnot, an eminent phyſician (which ſurely implies an informed naturaliſt) ſhould imagine that this inference would hold, is what I am not able to account for. He ſhould know, let us ſay, in the countries of the eaſt, that fruits, flowers, trees, birds, fiſh, every blade of graſs, is commonly different, and that man, in his appearance, diet, exerciſe, pleaſure, government, and religion, is as widely different; why he ſhould found the iſſue of an Aſiatic, however, upon the bills of mortality in London, is to the full as abſurd as to aſſert, that they do not wear either beard or whiſkers in Syria, becauſe that is not the caſe in London.

I am well aware, that it may be urged by thoſe who permit themſelves to ſay every thing, becauſe they are not at pains to conſider any thing, that the courſe of my argument will lead to a defence of polygamy in general, the ſuppoſed doctrine of

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the Thelypthora *. Such reflections as these, unless introduced for merriment, are below my animadversion; all I shall say on that topic is, that they who find encouragement to polygamy in Mr. Madan's book, the Thelypthora, have read it with a much more acute perception than perhaps I have done; and I shall be very much mistaken, if polygamy increases in England upon the principles laid down in the Thelypthora.

England, says Dr. Arbuthnot, enjoys an equality of both sexes, and, if it is not so, the inequality is so imperceptible, that no inconvenience has yet followed. What we have now to inquire is, Whether other nations, or the majority of them, are in the same situation? For, if we are to decide by this, and if we should happen to find, that, in other countries, there are invariably born three women to one man, the conclusion, in regard to that country, must be, that three women to one man was the proportion of one sex to the other, impressed at the creation *in semine* of our first parent.

I confess I am not fond of meddling with the globe *before* the *deluge*. But as learned men seem inclined to think that Ararat and Euphrates are the mountain and river of antediluvian times, and that Mesopotamia, or Diarbekir, is the ancient situation of the terrestrial paradise, I cannot give Dr. Arbuthnot's argument fairer play, than to transport myself thither; and, in the same spot

* A late publication of Dr. Madan's, little understood, as it would seem.

where

where the neceſſity was impoſed of male and female being produced in equal numbers, inquire how that caſe ſtands now. The pretence that climates and times may have changed the proportion cannot be admitted, ſince it has been taken for granted, that it exiſts in the bills of mortality in London, and governs them to this day; and, ſince it was founded on neceſſity, which muſt be eternal.

Now, from a diligent inquiry into the ſouth, and ſcripture-part of Meſopotamia, Armenia, and Syria, from Mouſul (or Nineveh) to Aleppo and Antioch, I find the proportion to be fully two women born to one man. There is indeed a fraction over, but not a conſiderable one. From Latikea, Laodicea ad mare, down the coaſt of Syria to Sidon, the number is very nearly three, or two and three-fourths to one man. Through the Holy Land, the country called *Horan*, in the iſthmus of Suez, and the parts of the Delta, unfrequented by ſtrangers, it is ſomething leſs than three. But, from Suez up the ſtraits of Babelmandeb, which contains the three Arabias, the portion is fully four women to one man, which, I have reaſon to believe, holds as far as the Line, and 30° beyond it.

The Imam of Sana* was not an old man when I was in Arabia Felix in 1769; but he had 88 children then alive, of whom 14 only were ſons.—The prieſt of the Nile had 70 and odd children; of whom, as I remember, above 50 were daughters.

* Sovereign of Arabia Felix, whoſe capital is *Sana*.

It

It may be objected that Dr. Arbuthnot, in quoting the bills of mortality for twenty years, gave moſt unexceptionable grounds for his opinion, and that my ſingle aſſertion of what happens in a foreign country, without further foundation, cannot be admitted as equivalent teſtimony; and I am ready to admit this objection, as bills of mortality there are none in any of theſe countries. I ſhall therefore ſay in what manner I attained the knowledge which I have juſt mentioned. Whenever I went into a town, village, or inhabited place, dwelt long in a mountain, or travelled journies with any ſet of people, I always made it my buſineſs to inquire how many children they had, or their fathers, their next neighbours, or acquaintance. This not being a captious queſtion, or what any one would ſcruple to anſwer, there was no intereſt to deceive; and if it had been poſſible, that two or three had been ſo wrong-headed among the whole, it would have been of little conſequence.

I then aſked my landlord at Sidon, (ſuppoſe him a weaver,) how many children he has had? He tells me how many ſons, and how many daughters. The next I aſk is a ſmith, a tailor, a ſilk-gatherer, the Cadi of the place, a cow-herd, a hunter, a fiſher, in ſhort every man that is not a ſtranger, from whom I can get proper information. I ſay, therefore, that a medium of both ſexes ariſing from three or four hundred families indiſcriminately taken, ſhall be the proportion in which one differs from the other; and this, I am confident, will

will give the result to be three women to one man in 50° out of the 90° under every meridian of the globe.

Without giving Mahomet all the credit for abilities that some have done, we may surely suppose him to know what happened in his own family, where he must have seen this great disproportion of four women born to one man; and from the obvious consequences, we are not to wonder that one of his first cares, when a legislator, was to rectify it, as it struck at the very root of his empire, power, and religion. With this view, he enacted, or rather revived the law which gave liberty to every individual to marry four wives, each of whom was to be equal in rank and honour, without any preference but what the predilection of the husband gave her. By this he secured civil rights to each woman, and procured a means of doing away that reproach, of *dying without issue*, to which the minds of the whole sex have always been sensible, whatever their religion was, or from whatever part of the world they came.

Many, who are not conversant with Arabian history, have imagined, that this permission of a plurality of wives was given in favour of men, and have taxed one of the most *political*, *necessary* measures, of that legislator, arising from motives merely civil, with a tendency to encourage lewdness, from which it was very far distant. But, if they had considered that the Mahometan law allows divorce without any *cause assigned*, and that, every day at the

the pleaſure of the man; beſides, that it permits him as many concubines as he can maintain, buy with money, take in war, or gain by the ordinary means of addreſs and ſolicitations,—they will think ſuch a man was before ſufficiently provided, and that there was not the leaſt reaſon for allowing him to marry four wives at a time, when he was already at liberty to marry a new one every day.

Dr. Arbuthnot lays it down as a ſelf-evident poſition, that four women will have more children by four men, than the ſame four women would have by one. This aſſertion may very well be diſputed, but ſtill it is not in point. For the queſtion with regard to Arabia, and to a great part of the world beſides, is, Whether or not four women and one man, married, or cohabiting at diſcretion, ſhall produce more children, than four women and one man who is debarred from cohabiting with any but one of the four, the others dying unmarried without the knowledge of man? or, in other words, Which ſhall have moſt children, one man and one woman, or one man and four women? This queſtion I think needs no diſcuſſion.

Let us now conſider, if there is any further reaſon why England ſhould not be brought as an example, which Arabia, or the Eaſt in general, are to follow.

Women in England are commonly capable of child-bearing at fourteen, let the other term be forty-eight, when they bear no more; thirty-four years, therefore, an Engliſh woman bears children.

At

At the age of fourteen or fifteen they are objects of our love; they are endeared by bearing us children after that time, and none I hope will pretend, that, at forty-eight and fifty, an Engliſh woman is not an agreeable companion. Perhaps the laſt years, to thinking minds, are fully more agreeable than the firſt. We grow old together, we have a near proſpect of dying together; nothing can preſent a more agreeable picture of ſocial life, than monogamy in England.

The Arab, on the other hand, if ſhe begins to bear children at eleven, ſeldom or never has a child after twenty. The time then of her child-bearing is nine years, and four women, *taken altogether*, have then the term of *thirty-ſix*. So that the Engliſh woman that bears children for thirty-four years, has only two years leſs than the term enjoyed by the four wives whom Mahomet has allowed; and if it be granted an Engliſh wife may bear at fifty, the terms are equal.

But there are other grievous differences. An Arabian girl, at *eleven* years old, by her youth and beauty, is the object of man's deſire; being an infant, however, in underſtanding, ſhe is not a rational companion for him. A man marries there, ſay at *twenty*, and before he is thirty, his wife, improved as a companion, ceaſes to be an object of his deſires, and a mother of children; ſo that all the beſt, and moſt vigorous of his days, are ſpent with a woman he cannot love, and with her he would be deſtined to live forty, or forty-five years,

without

without comfort to himſelf by increaſe of family, or utility to the public.

The reaſons, then, againſt polygamy, which ſubſiſt in England, do not by any means ſubſiſt in Arabia; and that being the caſe, it would be unworthy of the wiſdom of God, and an unevenneſs in his ways, which we ſhall never ſee, to ſubject two nations, under ſuch different circumſtances, abſolutely to the ſame obſervances.

I conſider the prophecy concerning Iſhmael, and his deſcendants the Arabs, as one of the moſt extraordinary that we meet with in the Old Teſtament. It was alſo one of the earlieſt made, and proceeded upon grounds of private reparation. Hagar had not ſinned, though ſhe had fled from Sarah with Iſhmael her ſon into the wilderneſs. In that deſert there were then no inhabitants, and though Iſhmael's * ſucceſſion was incompatible with God's promiſe to Abraham and his ſon Iſaac, yet neither Hagar nor he having ſinned, juſtice required a reparation for the heritage which he had loſt. God gave him that very wilderneſs which before was the property of no man, in which Iſhmael was to erect a kingdom under the moſt improbable circumſtances poſſible to be imagined. His † hand was to be againſt every man, and every man's hand againſt him. By his ſword he was to live, and pitch his tent in the *face* of his brethren.

Never has prophecy been ſo completely fulfilled. It ſubſiſted from the earlieſt ages; it was verified

* Gen. ch. xv. ver. 18. † Gen. ch. xvi. ver. 12.

before

before the time of Moſes; in the time of David and Solomon; it ſubſiſted in the time of Alexander and that of Auguſtus Cæſar; it ſubſiſted in the time of Juſtinian,—all very diſtant, unconnected periods; and I appeal to the evidence of mankind, if, without apparent ſupport or neceſſity, but what it has derived from God's promiſe only, it is not in full vigour at this very day. This prophecy alone, in the truth of which all ſorts of religions agree, is therefore of itſelf a ſufficient proof, without other, of the Divine authority of the ſcripture.

Mahomet prohibited all pork and wine; two articles which muſt have been, before, very little uſed in Arabia. Grapes, here, grow in the mountains of Yemen, but never arrive at maturity enough for wine. They bring them down for this purpoſe to Loheia, and there the heat of the climate turns the wine ſour before they can clear it of its fæces ſo as to make it drinkable; and we know that, before the appearance of Mahomet, Arabia was never a wine country. As for ſwine, I never heard of them in the peninſula of Arabia, (unleſs perhaps wild in the woods about Sana,) and it was from early times inhabited by Jews before the coming of Mahomet. The only people therefore that ate ſwine's fleſh muſt have been Chriſtians, and they were a ſect of little account. Many of theſe, however, do not eat pork yet, but all of them were oppreſſed and deſpiſed every-where, and there was no inducement for any other people to imitate them.

Mahomet

Mahomet then prohibiting only what was merely neutral, or indifferent to the Arabs, indulged them in that to which he knew they were prone.

At the ſeveral converſations I had with the Engliſh merchants at Jidda, they complained grievouſly of the manner in which they were oppreſſed by the ſherriffe of Mecca and his officers. The duties and fees were encreaſed every voyage; their privileges all taken away, and a moſt deſtructive meaſure introduced of forcing them to give preſents, which was only an inducement to oppreſs, that the gift might be the greater. I aſked them if I ſhould obtain from the Bey of Cairo permiſſion for their ſhips to come down to Suez, whither there were merchants in India who would venture to undertake that voyage? Captain Thornhill promiſed, for his part, that the very ſeaſon after ſuch permiſſion ſhould arrive in India, he would diſpatch his ſhip the Bengal Merchant, under command of his mate Captain Greig, to whoſe capacity and worth all his countrymen bore very ready teſtimony, and of which I myſelf had formed a very good opinion, from the ſeveral converſations we had together. This ſcheme was concerted between me and Captain Thornhill only; and tho' it muſt be confeſſed it had the appearance of an airy one, (ſince it was not to be attempted, till I had returned through Abyſſinia and Nubia, againſt which there were many thouſand chances,) it was executed, notwithſtanding, in the very manner in which it had been planned, as will be after ſtated.

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The kindneſs and attention of my countrymen did not leave me as long as I was on ſhore. They all did me the honour to attend me to the water edge. If others have experienced pride and preſumption, from gentlemen of the Eaſt-Indies, I was moſt happily exempted from even the appearance of it at Jidda. Happy it would have been for me, if I had been more neglected.

All the quay of Jidda was lined with people to ſee the Engliſh ſalute, and along with my veſſel there parted, at the ſame time, one bound to Maſuah, which carried Mahomet Abd el cader, Governor of Dahalac, over to his government. Dahalac * is a large iſland, depending upon Maſuah, but which has a ſeparate firman, or commiſſion, renewed every two years. This man was a Moor, a ſervant of the Naybe of Maſuah, and he had been at Jidda to procure his firman from Metical Aga, while Mahomet Gibberti was to come with me, and was to bring it to the Naybe. This Abd el cader no ſooner was arrived at Maſuah, than, following the turn of his country for lying, he ſpread a report, that a great man, or prince, whom he left at Jidda, was coming ſpeedily to Maſuah; that he had brought great preſents to the Sherriffe and Metical Aga; that, in return, he had received a large ſum in *gold* from the Sherriffe's Vizir, Youſef Cabil; beſides as much as he pleaſed from the Engliſh, who had done nothing but feaſt and regale him for the ſeveral months he had been at Jidda;

* The iſland of the Shepherds.

and

and that, when he departed, as this great man was now going to visit the Imam in Arabia Felix, all the English ships hoisted their colours, and fired their cannon from morning to night, for three days successively, which was two days after he had sailed, and therefore what he could not possibly have seen. The consequence of all this was, the Naybe of Masuah expected that a man with immense treasures was coming to put himself into *his hands*. I look therefore upon the danger I escaped there as superior to all those put together, that I have ever been exposed to: of such material and bad consequence is the most contemptible of all weapons, the tongue of a liar and a fool!

Jidda is in lat. 28° 0′ 1″ north, and in long. 39° 16′ 45″ east of the meridian of Greenwich. Our weather there had few changes. The general wind was north-west, or more northerly. This blowing along the direction of the Gulf brought a great deal of damp along with it; and this damp increases as the season advances. Once in twelve or fourteen days, perhaps, we had a south wind, which was always dry. The highest degree of the barometer at Jidda, on the 5th of June, wind north, was 26° 6′, and the lowest on the 18th of same month, wind north-west, was 25° 7′. The highest degree of the thermometer was 97° on the 12th of July, wind north, the lowest was 78° wind north.

CHAP. XII.

Sails from Jidda—Konfodah—Ras Heli boundary of Arabia Felix—Arrives at Loheia—Proceeds to the Straits of the Indian Ocean—Arrives there—Returns by Azab to Loheia.

IT was on the 8th of July 1769 I ſailed from the harbour of Jidda on board the ſame veſſel as before, and I ſuffered the Rais to take a ſmall loading for his own account, upon condition that he was to carry no paſſengers. The wind was fair, and we ſailed through the Engliſh fleet at their anchors. As they had all honoured me with their regret at parting, and accompanied me to the ſhore, the Rais was ſurpriſed to ſee the reſpect paid to his little veſſel as it paſſed under their huge ſterns, every one hoiſting his colours, and ſaluting it with eleven guns, except the ſhip belonging to my Scotch friend, who ſhewed his colours, indeed, but did not fire a gun, only ſtanding upon deck, cried with the trumpet, "Captain ——— wiſhes Mr. Bruce a good voyage." I ſtood upon deck, took my trumpet, and anſwered, "Mr. Bruce wiſhes Captain ——— a ſpeedy and perfect return of his underſtanding;" a wiſh, poor man, that has not yet been accompliſhed, and very much to my regret, it does not appear probable that ever it will.

That

That night having paſſed a cluſter of ſhoals, called the Shoals of Safia, we anchored in a ſmall bay, Merſa Gedan, about twelve leagues from the harbour of Jidda.

The 9th of July, we paſſed another ſmall road called *Goofs*, and at a quarter paſt nine, Raghwan, eaſt north-eaſt two miles, and, at a quarter paſt ten, the ſmall Port of Sodi, bearing eaſt north-eaſt, at the ſame diſtance. At one and three quarters we paſſed Markat, two miles diſtant north-eaſt by eaſt; and a rock called *Numan*, two miles diſtant to the ſouth-weſt. After this the mountain of Sonima, and, at a quarter paſt ſix, we anchored in a ſmall unſafe harbour, called *Merſa Brahim*, of which we had ſeen a very rough and incorrect deſign in the hands of the gentlemen at Jidda. I have endeavoured, with that draught before me, to correct it ſo far that it may now be depended upon.

The 10th, we ſailed, at five o'clock in the morning, with little wind, our courſe ſouth and by weſt; I ſuppoſe we were then going ſomething leſs than two knots an hour. At half after ſeven we paſſed the iſland Abeled, and two other ſmall mountains that bore about a league ſouth-weſt and by weſt of us. The wind freſhened as it approached mid-day, ſo that at one o'clock we went full three knots an hour, being obliged to change our courſe according to the lying of the iſlands. It came to be about ſouth ſouth-eaſt in the end of the day.

At a quarter after one, we paſſed Ras el Aſkar, meaning the Cape of the Soldiers, or of the Army.

Here we saw some trees, and, at a considerable distance within the Main, mountains to the north-east of us. At two o'clock we passed in the middle channel, between five sandy islands, all covered with kelp, three on the east or right hand, and two on the west. They are called *Ginnan el Abiad*, or the White Gardens, I suppose from the green herb growing upon the white sand. At half after two, with the same wind, we passed an island bearing east from us, the Main about a league distant. At three we passed close to an island bearing south-west of us, about a mile off. It is of a moderate height, and is called *Jibbel Surreine*. At half past four our course was south-east and by south; we passed two islands to the south-east of us, at two miles, and a smaller, west south-west, a quarter of a mile distant. From this to the Main will be about five miles, or something more. At fifty minutes after four, came up to an island which reached to Konfodah. We saw to the west, and west south-west of us, different small islands, not more than half a mile distant. We heaved the line, and had no soundings at thirty-two fathom, yet, if any where, I thought there we were to find shoal water. At five o'clock, our course being south-east and by south, we passed an island a quarter of a mile to the west of us, and afterwards a number of others in a row; and, at half past eight, we arrived at an anchoring-place, but which cannot be called a harbour, named *Mersa Hadou*.

The 11th, we left Mersa Hadou at four o'clock in the morning. Being calm, we made little way;

our

our courſe was ſouth ſouth-eaſt, which changed to a little more caſterly. At ſix, we tacked to ſtand in for Konfodah harbour, which is very remarkable for a high mountain behind it, whoſe top is terminated by a pyramid or cone of very regular proportion. There was no wind to carry us in; we hoiſted out the boat which I had bought at Jidda for my pleaſure and ſafety, intending it to be a preſent to my Rais at parting, as he very well knew. At a quarter paſt eight, we were towed to our anchorage in the harbour of Konfodah.

Konfodah means the town of the hedge-hog*. It is a ſmall village, conſiſting of about two hundred miſerable houſes, built with green wood, and covered with mats, made of the doom, or palm-tree; lying on a bay, or rather a ſhallow baſon, in a deſert waſte or plain. Behind the town are ſmall hillocks of white ſand. Nothing grows on ſhore excepting kelp, but it is exceedingly beautiful, and very luxuriant; farther in, there are gardens. Fiſh is in perfect plenty; butter and milk in great abundance; even the deſert looks freſher than other deſerts, which made me imagine that rain fell ſometimes here, and this the Emir told me was the caſe.

Although I made a draught of the port, it is not worth the publiſhing. For though in all probability it was once deep, ſafe, and convenient, yet there is nothing now but a kind of road, under ſhelter of a point, or ridge of land, which rounds out into

* Or Porcupine.

the

the ſea, and ends in a Cape, called *Ras Mozeffa.* Behind the town there is another ſmall Cape, upon which there are three guns mounted, but with what intention it was not poſſible to gueſs.

The Emir Ferhan, governor of the town, was an Abyſſinian ſlave, who invited me on ſhore, and we dined together on very excellent proviſion, dreſſed according to their cuſtom. He ſaid the country near the ſhore was deſert, but a little within land, or where the roots and gravel had fixed the ſand, the ſoil produced every thing, eſpecially if they had any ſhowers of rain. It was ſo long ſince I had heard mention of a ſhower of rain, that I could not help laughing, and he ſeemed to think that he had ſaid ſomething wrong, and begged ſo politely to know what I laughed at, that I was obliged to confeſs. "The reaſon, ſaid I, Sir, is an abſurd one. What paſſed in my mind at that time was, that I had travelled about two thouſand miles, and about twelve months, and had neither ſeen nor heard of a *ſhower of rain* till now, and though you will perceive by my converſation that I underſtand your language well, for a ſtranger, yet I declare to you, the moment you ſpoke it, had you aſked, what was the Arabic for a ſhower of rain, I could not have told you. I declare to you, upon my word, it was that which I laughed at, and upon no other account whatever." "You are going, ſays he, to countries where you will have rain and wind, ſufficiently cold, and where the water in the mountains is harder than the dry land,

land, and people ſtand upon it*. We have only the remnant of their ſhowers, and it is to that we owe our greateſt happineſs."

I was very much pleaſed with his converſation. He ſeemed to be near fifty years of age, was exceedingly well dreſſed, had neither gun nor piſtol about him, not even a knife, nor an Arab ſervant armed, though they were all well dreſſed; but he had in his court-yard about threeſcore of the fineſt horſes I had for a long time ſeen. We dined juſt oppoſite to them, in a ſmall ſaloon ſtrowed with India carpets; the walls were covered with white tiles, which I ſuppoſe he had got from India; yet his houſe, without, was a very common one, diſtinguiſhed only from the reſt in the village by its ſize.

He ſeemed to have a more rational knowledge of things, and ſpoke more elegantly than any man I had converſed with in Arabia. He ſaid he had loſt the only ſeven ſons he had, in one month, by the ſmall-pox: And when I attempted to go away, he wiſhed I would ſtay with him ſome time, and ſaid, that I had better take up my lodgings in his houſe, than go on board the boat that night, where I was not perfectly in ſafety. On my ſeeming ſurpriſed at this, he told me, that laſt year, a veſſel from Maſcatte, on the Indian Ocean, had quarrelled with his people; that they had fought on the ſhore, and ſeveral of the crew had been killed; that they

* Yemen, or the high land of Arabia Felix, where water freezes.

had

had obſtinately cruized in the neighbourhood, in hopes of repriſals, till, by the change of the monſoon, they had loſt their paſſage home, and ſo were neceſſarily confined to the Red Sea, for ſix months afterwards; he added, they had four guns, which they called patareroes, and that they would certainly cut us off, as they could not miſs to fall in with us. This was the very worſt news that I had ever heard, as to what might happen at ſea. Before this, we thought all ſtrangers were our friends, and only feared the natives of the coaſt for enemies; now, upon a bare defenceleſs ſhore, we found ourſelves likely to be a prey to both natives and ſtrangers.

Our Rais, above all, was ſeized with a panic; his country was juſt adjoining to Maſcatte upon the Indian Ocean, and they were generally at war. He ſaid he knew well who they were, that there was no country kept in better order than Maſcatte; but that theſe were a ſet of pirates, belonging to the Bahareen; that their veſſels were ſtout, full of men, who carried incenſe to Jidda, and up as far as Madagaſcar; that they feared no man, and loved no man, only were true to their employers for the time. He imagined (I ſuppoſe it was but imagination,) that he had ſeen a veſſel in the morning, (a lug-ſail veſſel, as the pirate was deſcribed to be,) and it was with difficulty we could prevail on the Rais not to ſail back to Jidda. I took my leave of the Emir to return to my tent, to hold a conſultation what was to be done.

Konſodah

Konfodah is in the lat. 19° 7′ North. It is one of the moſt unwholeſome parts on the Red Sea, proviſion is very dear and bad, and the water, (contrary to what the Emir had told me) execrable. Goats fleſh is the only meat, and that very dear and lean. The anchorage, from the caſtle, bears north-weſt a quarter of a mile diſtant, from ten to ſeven fathoms, in ſand and mud.

On the 14th, our Rais, more afraid of dying by a fever than by the hands of the pirates, conſented willingly to put to ſea. The Emir's good dinners had not extended to the boat's crew, and they had been upon ſhort commons. The Rais's fever had returned ſince he left Jidda, and I gave him ſome doſes of bark, after which he ſoon recovered. But he was always complaining of hunger, which the black fleſh of an old goat, the Emir had given us, did not ſatisfy.

We ſailed at ſix o'clock in the morning, having firſt, by way of precaution, thrown all our ballaſt over-board, that we might run into ſhoal water upon the appearance of the enemy. We kept a good look-out toward the horizon all around us, eſpecially when we ſailed in the morning. I obſerved we became all fearleſs, and bold, about noon; but towards night the panic again ſeized us, like children that are afraid of ghoſts; though at that time we might have been ſure that all ſtranger veſſels were at anchor.

We had little wind, and paſſed betwen various rocks to the weſtward, continuing our courſe S. S. E. nearly, ſomewhat more eaſterly, and about

three

three miles distant from the shore. At four o'clock, noon, we passed Jibbel Sabeia, a sandy island, larger than the others, but no higher. To this island the Arabs of Ras Heli send their wives and children in time of war; none of the rest are inhabited. At five we passed Ras Heli, which is the boundary between Yemen, or Arabia Felix, and the * Hejaz, or province of Mecca, the first belonging to the Imam, or king of Sana, the other to the Sherriffe lately spoken of.

I desired my Rais to anchor this night close under the Cape, as it was perfectly calm and clear, and, by taking a mean of five observations of the passage of so many stars, the most proper for the purpose, over the meridian, I determined the latitude of Ras Heli, and consequently the boundary of the two states, Hejaz and Yemen, or Arabia Felix and Arabia Deserta, to be 18° 36′ north.

The mountains reach here nearer to the sea. We anchored a mile from the shore in 15 fathoms, the banks were sand and coral; from this the coast is better inhabited. The principal Arabs to which the country belongs are Cotrushi, Sebahi, Helali, Mauchlota, and Menjahi. These are not Arabs by origin, but came from the opposite coast near Azab, and were *Shepherds*, who were stubborn enemies to Mahomet, but at last converted; they are black, and woolly-headed. The mountains and small islands on the coast, farther inland to the eastward, are in possession of the

* Arabia Deserta.

Habib.

Habib. Theſe are white in colour, rebellious, or independent Arabs, who pay no ſort of obedience to the Imam, or the Sherriffe of Mecca, but occaſionally plunder the towns on the coaſt.

All the ſandy deſert at the foot of the mountains is called *Tehama*, which extends to Mocha. But in the maps it is marked as a ſeparate country from Arabia Felix, whereas it is but the low part, or ſea-coaſt of it, and is not a ſeparate juriſdiction. It is called *Tema* in ſcripture, and derives its name from *Taami* in Arabic, which ſignifies the ſea-coaſt. There is little water here, as it never rains; there is alſo no animal but the gazel or antelope, and but a few of them. There are few birds, and thoſe which may be found are generally mute.

The 15th, we ſailed with little wind, coaſting along the ſhore, ſometimes at two miles diſtance, and often leſs. The mountains now ſeemed high. I ſounded ſeveral times, and found no ground at thirty fathoms, within a mile of the ſhore. We paſſed ſeveral ports or harbours; firſt Merſa Amec, where there is good anchorage in eleven fathom of water, a mile and a half from the ſhore; at eight o'clock, Nohoude, with an iſland of the ſame name; at ten, a harbour and village called Dahaban. As the ſky was quite overcaſt, I could get no obſervation, though I watched very attentively. Dahaban is a large village, where there is both water and proviſion, but I did not ſee its harbour. It bore E. N. E. of us about three miles diſtant. At three quarters paſt eleven we came up to a high rock,

rock, called *Kotumbal*, and I lay to, for obſervation. It is of a dark-brown, approaching to red; is about two miles from the Arabian ſhore, and produces nothing. I found its latitude to be 17° 57′ north. A ſmall rock ſtands up at one end of the baſe of the mountain.

We came to an anchor in the port of Sibt, where I went aſhore under pre ence of ſeeking proviſions, but in reality to ſee the country, and obſerve what ſort of people the inhabitants were. The mountains from Kotumbal ran in an even chain along the coaſt, at no great diſtance, but of ſuch a height, that as yet we had ſeen nothing like them. Sibt is too mean, and too ſmall to be called a village, even in Arabia. It conſiſts of about fifteen or twenty miſerable huts, built of ſtraw; around it there is a plantation of doom-trees, of the leaves of which they make mats and ſails, which is the whole manufacture of the place.

Our Rais made many purchaſes here. The *Gotriuſhi*, the inhabitants of this village, ſeem to be as brutiſh a people as any in the world. They are perfectly lean, but muſcular, and apparently ſtrong; they wear all their own hair, which they divide upon the crown of their head. It is black and buſhy, and, although ſufficiently long, ſeems to partake of the woolly quality of the Negro. Their head is bound round with a cord or fillet of the doom leaf, like the ancient diadem. The women are generally ill-favoured, and go naked like the men. Thoſe that are married have, for the moſt part,

part, a rag about their middle, ſome of them not that. Girls of all ages go quite naked, but ſeem not to be conſcious of any impropriety in their appearance. Their lips, eye-brows, and foreheads above the eye-brow, are all marked with ſtibium, or antimony, the common ornament of ſavages throughout the world. They ſeemed to be perfectly on an equality with the men, walked, ſat, and ſmoked with them, contrary to the practice of all women among the Turks and Arabs.

We found no proviſions at Sibt, and the water very bad. We returned on board our veſſel at ſunſet, and anchored in eleven fathom, little leſs than a mile from the ſhore. About eight o'clock, two girls, not fifteen, ſwam off from the ſhore, and came on board. They wanted ſtibium for their eye-brows. As they had laboured ſo hard for it, I gave them a ſmall quantity, which they tied in a rag about their neck. I had killed three ſharks this day; one of them, very large, was lying on deck. I aſked them if they were not afraid of that fiſh? They ſaid, they knew it, but it would not hurt them, and deſired us to eat it, for it was good, and made men ſtrong. There appeared no ſymptoms of jealouſy among them. The harbour of Sibt is of a ſemicircular form, ſcreened between N. N. E. and S. S. W. but to the ſouth, and ſouth weſt, it is expoſed, and therefore is good only in ſummer.

The 16th, at five in the morning, we ſailed from the port of Sibt, but, the wind being contrary,

were

were obliged to ſteer to the W. S. W. and it was not till nine o'clock we could reſume our true courſe, which was ſouth-eaſt. At half paſt four in the afternoon the main bore ſeven miles eaſt, when we paſſed an iſland a quarter of a mile in length, called *Jibbel Foran*, the Mountain of Mice. It is of a rocky quality, with ſome trees on the ſouth end, thence it riſes inſenſibly, and ends in a precipice on the north. At ſix, we paſſed the iſland * Deregé, low and covered with graſs, but round like a ſhield, which is the reaſon of its name. At half paſt ſix Ras Tarfa bore E. S. E. of us, diſtant about two miles; and at three quarters after ſix we paſſed ſeveral other iſlands, the largeſt of which is called *Saraffer*. It is covered with graſs, has ſmall trees upon it, and, probably, therefore water, but is uninhabited. At nine in the evening we anchored before Djezan.

Djezan is in lat. 16° 45′ north, ſituated on a cape, which forms one ſide of a large bay. It is built, as are all the towns on the coaſt, with ſtraw and mud. It was once a very conſiderable place for trade, but ſince coffee hath been ſo much in demand, of which they have none, that commerce is moved to Loheia and Hodeida. It is an uſurpation from the territory of the Imam, by a Sherriffe of the family of Beni Haſſan, called *Booariſh*. The inhabitants are all Sherriffes, in other terms, troubleſome, ignorant fanatics. Djezan is one of the towns moſt ſubject to fevers. The Farenteit†,

* Deregé, from that word in Hebrew.

† It ſignifies Pharaoh's worm.

or worm, is very frequent here. They have great abundance of excellent fiſh, and fruit in plenty, which is brought from the mountains, whence alſo they are ſupplied with very good water.

The 17th, in the evening, we ſailed from Djezan; in the night we paſſed ſeveral ſmall villages called *Dueime*, which I found to be in lat. 16° 12′ 5″ north. In the morning, being three miles diſtant from the ſhore, we paſſed Cape Coſſerah, which forms the north ſide of a large Gulf. The mountains here are at no great diſtance, but they are not high. The whole country ſeems perfectly bare and deſert, without inhabitants. It is reported to be the moſt unwholeſome part of Arabia Felix.

On the 18th, at ſeven in the morning, we firſt diſcovered the mountains, under which lies the town of Loheia. Theſe mountains bore north north-eaſt of us, when anchored in three-fathom water, about five miles from the ſhore. The bay is ſo ſhallow, and the tide being at ebb, we could get no nearer; the town bore eaſt north-eaſt of us. Loheia is built upon the ſouth-weſt ſide of a peninſula, ſurrounded every where, but on the eaſt, by the ſea. In the middle of this neck there is a ſmall mountain which ſerves for a fortreſs, and there are towers with cannon, which reach acroſs on each ſide of the hill to the ſhore. Beyond this is a plain, where the Arabs intending to attack the town, generally aſſemble. The ground upon which Loheia ſtands is black earth, and ſeems to have been formed by the retiring of the ſea. At

Loheia

Loheia we had a very uneaſy ſenſation, a kind of prickling came into our legs, which were bare, occaſioned by the ſalt effluvia, or ſteams, from the earth, which all about the town, and further to the ſouth, is ſtrongly impregnated with that mineral.

Fiſh, and butcher meat, and indeed all ſorts of proviſion, are plentiful and reaſonable at Loheia, but the water is bad. It is found in the ſand at the foot of the mountains, down the ſides of which it has fallen in the time of the rain, and is brought to the town in ſkins upon camels. There is alſo plenty of fruit brought from the mountains by the Bedowé, who live in the ſkirts of the town and ſupply it with milk, firewood, and fruit, chiefly grapes and bananas.

The government of the Imam is much more gentle than any Mooriſh government in Arabia or Africa; the people too are of gentler manners, the men, from early ages, being accuſtomed to trade. The women at Loheia are as ſolicitous to pleaſe as thoſe of the moſt poliſhed nations in Europe; and, though very retired, whether married or unmarried, they are not leſs careful of their dreſs and perſons. At home they wear nothing but a long ſhift of fine cotton-cloth, ſuitable to their quality. They dye their feet and hands with *henna, not only for ornament, but as an aſtringent, to keep them dry from ſweat: they wear their own hair, which is plaited, and falls in long tails behind.

* Liguſtrum Ægyptiacum Latifolium.

The

Plate 6.

H. Brocas Sc.

Arab of Loheia Tribe Beni Koreish

The Arabians conſider long and ſtraight hair as beautiful. The Abyſſinians prefer the ſhort and curled. The Arabians perfume themſelves and their ſhifts with a compoſition of muſk, ambergreaſe, incenſe, and benjoin, which they mix with the ſharp horny nails that are at the extremity of the fiſh ſurrumbac; but why this ingredient is added I know not, as the ſmell of it, when burnt, does not at all differ from that of horn. They put all theſe ingredients into a kind of cenſer on charcoal, and ſtand over the ſmoke of it. The ſmell is very agreeable; but, in Europe, it would be a very expenſive article of luxury.

The Arab women are not black, there are even ſome exceedingly fair. They are more corpulent than the men, but are not much eſteemed.—The Abyſſinian girls, who are bought for money, are greatly preferred; among other reaſons, becauſe their time of bearing children is longer; few Arabian women have children after the age of twenty.

At Loheia we received a letter from Mahomet Gibberti, telling us, that it would yet be ten days before he could join us, and deſiring us to be ready by that time. This hurried us extremely, for we were much afraid we ſhould not have time to ſee the remaining part of the Arabian Gulf, to where it joins with the Indian Ocean.

On the 27th, in the evening, we parted from Loheia, but were obliged to tow the boat out.—About nine, we anchored between an iſland called *Ormook*, and the land; about eleven we ſet ſail

with a wind at north-eaſt, and paſſed a cluſter of iſlands on our left.

The 28th, at five o'clock in the morning, we ſaw the ſmall iſland of Raſab; at a quarter after ſix we paſſed between it and a large iſland called *Camaran*, where there is a Turkiſh garriſon and town, and plenty of good water. At twelve we paſſed a low round iſland, which ſeemed to conſiſt of white ſand. The weather being cloudy, I could get no obſervation. At one o'clock we were off Cape Iſrael.

As the weather was fair, and the wind due north and ſteady, though little of it, my Rais ſaid that we had better ſtretch over to Azab, than run along the coaſt in the direction we were now going, becauſe, ſomewhere between Hodeida and Cape Nummel, there was foul ground, with which he ſhould not like to engage in the night. Nothing could be more agreeable to me. For, though I knew the people of Azab were not to be truſted, yet there were two things I thought I might accompliſh, by being on my guard. The one was, to learn what thoſe ruins were that I had heard ſo much ſpoken of in Egypt and at Jidda, and which are ſuppoſed to have been works of the Queen of Sheba, whoſe country this was. The other was, to obtain the myrrh and frankincenſe-tree, which grow upon that coaſt only, but neither of which had as yet been deſcribed by any author.

At four o'clock we paſſed a dangerous ſhoal, which is the one I ſuppoſe our Rais was afraid of.

If

If ſo, he could not have adopted a worſe meaſure, than by ſtretching over from Cape Iſrael to Azab in the night; for, had the wind come weſterly, as it ſoon after did, we ſhould have probably been on the bank; as it was, we paſſed it ſomething leſs than a mile, the wind was north, and we were going at a great rate. At ſun-ſet we ſaw Jibbel Zekir, with three ſmall iſlands, on the north ſide of it. At twelve at night the wind failing, we found ourſelves about a league from the weſt end of Jibbel Zekir, but it then began to blow freſh from the weſt; ſo that the Rais begged liberty to abandon the voyage to Azab, and to keep our firſt intended one to Mocha. For my part, I had no deſire at all to land at Mocha. Mr. Niebuhr had already been there before us; and I was ſure every uſeful obſervation had been made as to the country, for he had ſtaid there a very conſiderable time, and was ill uſed. We kept our courſe, however, upon Mocha town.

The 29th, about two o'clock in the morning, we paſſed ſix iſlands, called Jibbel el Ourèe; and having but indifferent wind, we anchored about nine off the point of the ſhoal, which lies immediately eaſt of the north fort of Mocha.

The town of Mocha makes an agreeable appearance from the ſea. Behind it there is a grove of palm-trees, that do not ſeem to have the beauty of thoſe in Egypt, probably owing to their being expoſed to the violent ſouth-weſters that blow here, and make it very uneaſy riding for veſſels; there is, however, very ſeldom any damage done. The

port is formed by two points of land, which make a ſemi-circle. Upon each of the points is a ſmall fort; the town is in the middle, and if attacked by an enemy, theſe two forts are ſo detached that they might be made of more uſe to annoy the town, than they could ever be to defend the harbour. The ground for anchorage is of the very beſt kind, ſand without coral, which laſt chafes the cables all over the Red Sea.

On the 30th, at ſeven o'clock in the morning, with a gentle but ſteady wind at weſt, we ſailed for the mouth of the Indian Ocean. Our Rais became more lively and bolder as he approached his own coaſt, and offered to carry me for nothing, if I would go home with him to Sheher, but I had already enough upon my hand. It is however, a voyage ſome man of knowledge and enterpriſe ſhould attempt, as the country and the manners of the people are very little known. But this far is certain, that there all the precious gums grow; all the drugs of the *galenical ſchool*, the frankincenſe, myrrh, benjoin, dragons-blood, and a multitude of others, the natural hiſtory of which no one has yet given us.

The coaſt of Arabia, all along from Mocha to the Straits, is a bold coaſt, cloſe to which you may run without danger night or day. We continued our courſe within a mile of the ſhore, where in ſome places there appeared to be ſmall woods, in others a flat bare country, bounded with mountains at a conſiderable diſtance. Our

wind

wind freſhened as we advanced. About four in the afternoon we ſaw the mountain which forms one of the Capes of the Straits of Babelmandeb, in ſhape reſembling a gunner's quoin. About ſix o'clock, for what reaſon I did not know, our Rais inſiſted upon anchoring for the night behind a ſmall point. I thought, at firſt, it had been for pilots.

The 31ſt, at nine in the morning, we came to an anchor above Jibbel Raban, or Pilots Iſland, juſt under the Cape which, on the Arabian ſide, forms the north entrance of the Straits. We now ſaw a ſmall veſſel enter a round harbour, divided from us by the Cape. The Rais ſaid he had a deſign to have anchored there laſt night; but as it was troubleſome to get out in the morning by the weſterly wind, he intended to run over to Perim iſland to paſs the night, and give us an opportunity to make what obſervations we pleaſed in quiet.

We caught here a prodigious quantity of the fineſt fiſh that I had ever before ſeen, but the ſilly Rais greatly troubled our enjoyment, by telling us, that many of the fiſh in that part were poiſonous. Several of our people took the alarm, and abſtained; the rule I made uſe of in chooſing mine, was to take all thoſe that were likeſt the fiſh of our own northern ſeas, nor had I ever any reaſon to complain.

At noon, I made an obſervation of the ſun, juſt under the Cape of the Arabian ſhore, with a Hadley's quadrant, and found it to be in lat. 12° 38′ 30″, but by many paſſages of the ſtars, obſerved by

by my large aſtronomical quadrant in the iſland of Perim, all deductions made, I found the true latitude of the Cape ſhould be rather 12° 39′ 20″ north.

Perim is a low iſland, its harbour good, fronting the Abyſſinian ſhore. It is a barren, bare rock, producing, on ſome parts of it, plants of abſynthium, or rue, in others kelp, that did not ſeem to thrive; it was at this time perfectly ſcorched by the heat of the ſun, and had only a very faint appearance of having ever vegetated. The iſland itſelf is about five miles in length, perhaps more, and about two miles in breadth. It becomes narrower at both ends. Ever ſince we anchored at the Cape, it had begun to blow ſtrongly from the weſt, which gave our Rais great apprehenſion, as, he ſaid, the wind ſometimes continued in that point for fifteen days together. This alarmed me not a little, leſt, by miſſing Mahomet Gibberti, we ſhould loſe our voyage. We had rice and butter, honey and flour. The ſea afforded us plenty of fiſh, and I had no doubt but hunger would get the better of our fears of being poiſoned: with water we were likewiſe pretty well ſupplied, but all this was rendered uſeleſs by our being deprived of fire. In ſhort, though we could have killed twenty turtles a-day, all we could get to make fire of, were the rotten dry roots of the rue that we pulled from the cleſts of the rock, which, with much ado, ſerved to make fire for boiling our coffee.

The

The 1ſt of Auguſt we ate drammock, made with cold water and raw flour, mixed with butter and honey, but we ſoon found this would not do, though I never was hungry, in my life, with ſo much good proviſion about me; for, beſides the articles already ſpoken of, we had two ſkins of wine from Loheir, and a ſmall jar of brandy, which I had kept expreſsly for a feaſt, to drink the King's health on arriving in his dominions, the *Indian Ocean*. I therefore propoſed, that, leaving the Rais on board, myſelf and two men ſhould croſs over to the ſouth ſide, to try if we could get any wood in the kingdom of Adel. This, however, did not pleaſe my companions. We were much nearer the Arabian ſhore, and the Rais had obſerved ſeveral people on land, who ſeemed to be fiſhers.

If the Abyſſinian ſhore was bad by its being deſert, the danger of the Arabian ſide was, that we ſhould fall into the hands of thieves. But the fear of wanting, even coffee, was ſo prevalent, and the repetition of the drammock doſe ſo diſguſting, that we reſolved to take a boat in the evening, with two men armed, and ſpeak to the people we had ſeen. Here again the Rais's heart failed him. He ſaid the inhabitants on that coaſt had fire-arms as well as we, and they could bring a million together, if they wanted them, in a moment; therefore we ſhould forſake Perim iſland for the time, and, without hoiſting in the boat, till we ſaw further, run with the veſſel cloſe to the Arabian ſhore. There,

it

it was conceived, armed as we were, with ammunition in plenty, we ſhould be able to defend ourſelves, if thoſe we had ſeen were pirates, of which I had not any ſuſpicion, as they had been eight hours in our ſight, without having made one movement nearer us; but I was the only perſon on board that was of that opinion.

Upon attempting to get our veſſel out, we found the wind ſtrong againſt us; ſo that we were obliged, with great difficulty and danger, to tow her round the weſt point, at the expence of many hard knocks, which ſhe got by the way. During this operation, the wind had calmed conſiderably; my quadrant, and every thing was on board; all our arms, new charged and primed, were laid, covered with a cloth, in the cabin, when we found happily that the wind became due eaſt, and with the wind our reſolution changed. We were but twenty leagues to Mocha, and not above twenty-ſix from Azab, and we thought it better, rather to get on our return to Loheia, than to ſtay and live upon drammock, or fight with the pirates for firewood. About ſix o'clock, we were under weigh. The wind being perfectly fair, we carried as much ſail as our veſſel would bear, indeed, till her maſts nodded again. But before we begin the account of our return, it will be neceſſary to ſay ſomething of theſe famous Straits, the communication between the Red Sea and the Indian Ocean.

This entrance begins to ſhew itſelf, or take a ſhape between two capes; the one on the continent of Africa,

Africa, the other on the peninsula of Arabia. That on the African side is a high land, or cape, formed by a chain of mountains, which run out in a point far into the sea. The Portuguese, or Venetians, the first Christian traders in those parts, have called it *Gardefui*, which has no signification in any language. But, in that of the country where it is situated, it is called *Gardefan*, and means the *Straits of Burial*, the reason of which will be seen afterwards. The opposite cape is Fartack, on the east coast of Arabia Felix, and the distance between them, in a line drawn across from one to another, not above fifty leagues. The breadth between these two lands diminishes gradually for about 150 leagues, till at last it ends in the Straits, whose breadth does not seem to me to be above six leagues.

After getting within the Straits, the channel is divided into two, by the island of Perim, otherwise called *Mehun*. The inmost and northern channel, or that towards the Arabian shore, is two leagues broad at most, and from twelve to seventeen fathom of water. The other entry is three leagues broad, with deep water, from twenty to thirty fathom. From this, the coast on both sides runs nearly in a north-west direction, widening as it advances, and the Indian Ocean grows straiter. The coast upon the left hand is part of the kingdom of Adel, and, on the right, that of Arabia Felix. The passage on the Arabian shore, though the narrowest and shallowest of the two, is that most frequently sailed through, and especially in the night; because, if you do not round the south-point of the island, as

near

near as poſſible, in attempting to enter the broad one, but are going large with the wind favourable, you fall in with a great number of low ſmall iſlands, where there is danger. At ten o'clock, with the wind fair, our courſe almoſt north-eaſt, we paſſed three rocky iſlands about a mile on our left.

On the 2d, at ſun-riſe, we ſaw land a-head, which we took to be the Main; but, upon nearer approach, and the day becoming clearer, we found two low iſlands to the leeward; one of which we fetched with great difficulty. We found there the ſtock of an old acacia-tree, and two or three bundles of wreck, or rotten ſticks, which we gathered with great care; and all of us agreed, we would eat breakfaſt, dinner, and ſupper hot, inſtead of the cold repaſt we had made upon the drammock in the Straits. We now made ſeveral large fires; one took the charge of the coffee, another boiled the rice; we killed four turtles, made ready a dolphin; got beer, wine, and brandy, and drank the King's health in earneſt, which our regimen would would not allow us to do in the Straits of Babelmandeb. While this good cheer was preparing, I ſaw with my glaſs, firſt one man running along the coaſt weſtward, who did not ſtop; about a quarter of an hour after, another upon a camel, walking at the ordinary pace, who diſmounted juſt oppoſite to us, and, as I thought, kneeled down to ſay his prayers upon the ſand. We had launched our boat immediately upon ſeeing the trunk of the tree on the iſland; ſo we were ready, and I ordered two of the men to row me on ſhore, which they did.

It

It is a bay of but ordinary depth, with ſtraggling trees, and ſome flat ground along the coaſt. Immediately behind is a row of mountains of a browniſh or black colour. The man remained motionleſs, ſitting on the ground, till the boat was aſhore, when I jumped out upon the ſand, being armed with a ſhort double-barrelled gun, a pair of piſtols, and a crooked knife. As ſoon as the ſavage ſaw me aſhore, he made the beſt of his way to his camel, and got upon his back, but did not offer to go away.

I ſat down on the ground, after taking the white turban off my head, and waving it ſeveral times in token of peace, and ſeeing that he did not ſtir, I advanced to him about a hundred yards. Still he ſtood, and after again waving to him with my hands, as inviting him to approach, I made a ſign as if I was returning to the ſhore. Upon ſeeing this he advanced ſeveral paces, and ſtopt. I then laid my gun down upon the land, thinking that had frightened him, and walked up as near him as he would ſuffer me; that is, till I ſaw he was preparing to go away. I then waved my turban, and cried, *Salam*, *Salam*. He ſtaid till I was within ten yards of him. He was quite naked, was black, and had a fillet upon his head, either of a black or blue rag, and bracelets of white beads upon both his arms. He appeared as undetermined what to do. I ſpoke as diſtinctly to him as I could, *Salam Alicum*.—He anſwered ſomething like Salam, but what it was I know not.

I am,

I am, ſaid I, a ſtranger from India, who came laſt from Tajoura in the bay of Zeyla, in the kingdom of Adel. He nodded his head, and ſaid ſomething in an unknown language, in which I heard the repetition of Tajoura and Adel. I told him I wanted water, and made a ſign of drinking. He pointed up the coaſt to the eaſtward, and ſaid, *Raheeda*, then made a ſign of drinking, and ſaid *Tybe*. I now found that he underſtood me, and aſked him where Azab was? he pointed to a mountain juſt before him and ſaid, Eh owah Azab Tybe, ſtill with a repreſentation of drinking.

I debated with myſelf, whether I ſhould not take this ſavage priſoner. He had three ſhort javelins in his hand, and was mounted upon a camel. I was on foot, and above the ancles in ſand, with only two piſtols, which, whether they would terrify him to ſurrender or not, I did not know; I ſhould otherwiſe, have been obliged to have ſhot him, and this I did not intend. After having invited him as courteouſly as I could, to the boat, I walked towards it myſelf, and, in the way, took up my firelock, which was lying hid among the ſand. I ſaw he did not follow me a ſtep, but when I had taken the gun from the ground, he ſet off at a trot as faſt as he could, to the weſtward, and we preſently loſt him among the trees.

I returned to the boat, and then to dinner on the iſland, which we named Traitor's Iſland, from the ſuſpicious behaviour of that only man we had ſeen near it. This excurſion loſt me the time of making

making my obſervation; all the uſe I made of it was to gather ſome ſticks and camel's dung, which I heaped up, and made the men carry to the boat, to ſerve us for firing, if we ſhould be detained. The wind was very fair, and we got under weigh by two o'clock.

About four we paſſed a rocky iſland with breakers on its ſouth end, we left it about a mile to the windward of us. The Rais called it Crab-iſland. About five o'clock we came to an anchor cloſe to a cape of no height, in a ſmall bay, in three fathom of water, and leaving a ſmall iſland juſt on our ſtern. We had not anchored here above ten minutes, before an old man and a boy came down to us. As they had no arms, I went aſhore, and bought a ſkin of water. The old man had a very thieviſh appearance, was quite naked, and laughed or ſmiled at every word he ſaid. He ſpoke Arabic, but very badly; told me there was great plenty of every thing in the country whither he would carry me. He ſaid, moreover, that there was a king there, and a people that loved ſtrangers.

The murder of the boat's crew of the Elgin Eaſt-Indiaman, in that very ſpot where he was then ſitting and praiſing his countrymen, came preſently into my mind. I found my hand involuntarily take hold of my piſtol, and I was for the only time in my life, ſtrongly tempted to commit murder. I thought I ſaw in the looks of that old vagrant, one of thoſe who had butchered ſo many Engliſhmen in cold blood.

From

From his readineſs to come down, and being ſo near the place, it was next to impoſſible that he was not one of the party. A little reflection, however, ſaved his life; and I aſked him if he could ſell us a ſheep, when he ſaid they were coming. Theſe words put me on my guard, as I did not know how many people might accompany them. I therefore deſired him to bring me the water to the boat, which the boy accordingly did, and we paid him, in cohol, or ſtibium, to his wiſhes.

Immediately upon this I ordered them to put the boat afloat, demanding, all the time, where were the ſheep? A few minutes afterwards, four ſtout young men came down, dragging after them two lean goats, which the old man maintained to me were ſheep. Each man had three light javelins in his hand, and they began to wrangle exceedingly about the animals, whether they were ſheep or goats, though they did not ſeem to underſtand one word of our language, but the words *ſheep* and *goat* in Arabic. In five minutes after, their number increaſed to eleven, and I thought it was then full time for me to go on board, for every one of them ſeemed, by his diſcourſe and geſtures, to be violently agitated, but what they ſaid I could not comprehend. I drew to the ſhore, and then put myſelf on board as ſoon as poſſible. They ſeemed to keep at a certain diſtance, crying out *Belled, belled!* and pointing to the land, invited me to come aſhore; the old hypocrite alone ſeemed to have no fear, but followed me cloſe to the boat. I then reſolved to have a free diſcourſe with him. "There

is

is no need, ſaid I to the old man, to ſend for thirteen men to bring two goats. We bought the water from people that had no lances, and we can do without the ſheep, though we could not want the water, therefore, every man that has a lance in his hand let him go away from me, or I will fire upon him."

They ſeemed to take no ſort of notice of this, and came rather nearer. "You old grey-headed traitor, ſaid I, do you think I don't know what you want, by inviting me on ſhore; let all thoſe about you with arms go home about their buſineſs, or I will in a minute blow them all off the face of the earth. He then jumped up, with rather more agility than his age ſeemed to promiſe, and went to where the others were ſitting in a cluſter, and after a little converſation the whole of them retired.

The old fellow and the boy now came down without fear to the boat, when I gave them tobacco, ſome beads, and antimony, and did every thing to gain the father's confidence. But he ſtill ſmiled and laughed, and I ſaw clearly he had taken his reſolution. The whole burden of his ſong was, to perſuade me to come on ſhore, and he mentioned every inducement, and all the kindneſs that he would ſhew me. "It is fit, you old rogue, ſaid I, that, now your life is in my hands, you ſhould know how much better men there are in the world than you. They were my *countrymen*, eleven or twelve of whom you murdered about three years ago, in the very place where you are now ſitting, and

and though I could have killed the ſame number to-day, without any danger to myſelf, I have not only let them go away, but have bought and ſold with you, and given you preſents, when, according to your own law, I ſhould have killed both you and your ſon.——Now do not imagine, knowing what I know, that ever you ſhall decoy me aſhore; but if you will bring me a branch of the myrrh tree, and of the incenſe tree to-morrow, I will give you two fonduclis for each of them." He ſaid, he would do it that night. "The ſooner the better, ſaid I, for it is now becoming dark." Upon this he ſent away his boy, who in leſs than a quarter of an hour came back with a branch in his hand.

I could not contain my joy, I ordered the boat to be drawn upon the ſhore, and went out to receive it; but, to my great diſappointment, I found that it was a branch of Acacia, or Sunt, which we had every where met with in Egypt, Syria, and Arabia. I told him, this was of no uſe, repeating the word *Gerar*, *Saiél*, *Sunt*. He anſwered Eh owah *Saiél*; but being aſked for the myrrh (mour), he ſaid it was far up in the mountains, but would bring it to me if I would go to the town. Providence, however, had dealt more kindly with us in the moment than we expected. For, upon going aſhore out of eagerneſs to get the myrrh, I ſaw, not a quarter of a mile from us, ſitting among the trees, at leaſt thirty men, armed with javelins, who all got up the moment they ſaw me landed. I called

to

to the boatmen to ſet the boat afloat, which they immediately did, and I got quickly on board, near up to the middle in water; but as I went by the old man I gave him ſo violent a blow upon the face with the thorny branch in my hand, that it felled him to the ground. The boy fled, and we rowed off; but before we took leave of theſe traitors, we gave them a diſcharge of three blunderbuſſes loaded with piſtol-ſhot, in the direction where, in all probability, they were lying to ſee the boat go off.

I directed the Rais to ſtand out towards Crab-iſland, and there being a gentle breeze from the ſhore, carrying an eaſy ſail, we ſtood over upon Mocha town, to avoid ſome rocks or iſlands, which he ſaid were to the weſtward. While lying at Crab-iſland, I obſerved two ſtars paſs the meridian, and by them I concluded the latitude of that iſland to be 13° 2′ 45″ North.

The wind continuing moderate, but more to the ſouthward, at three o'clock in the morning of the 3d, we paſſed Jibbel el Ourèe, then Jibbel Zekir; and having a ſteady gale, with fair weather, paſſing to the weſtward of the iſland Raſab, between that and ſome other iſlands to the north-eaſt, where the wind turned contrary, we arrived at Loheia, the 6th, in the morning, being the third day from the time we quitted Azab. We found every thing well on our arrival at Loheia; but no word of Mahomet Gibberti, and I began now to be uneaſy. The rains in Abyſſinia were to ceaſe the 6th of next

month, September, and then was the proper time for our journey to Gondar.

The only money in the country of the * Imam, is a ſmall piece leſs than a ſixpence, and by this the value of all the different denominations of foreign coin is aſcertained. It has four names, Commeſh, Loubia, Muchſota, and Harf, but the firſt two of theſe are moſt commonly uſed.

This money is very baſe adulterated ſilver, if indeed there is any in it. It has the appearance of pewter; on the one ſide is written *Olmaſs*, the name of the Imam; on the other, *Emir el Moumeneen*, Prince of the Faithful, or True Believers; a title, firſt taken by Omar after the death of Abou Becr; and ſince, borne by all the legitimate Caliphs. There are likewiſe Half-commeſhes, and theſe are the ſmalleſt ſpecie current in Yemen.

1 VENETIAN SEQUIN, - - - - - -	90	COMMESHES.
1 FONDUCLI, - - - - - - - - - -	80	
1 BARBARY SEQUIN, - - - - - -	80	
1 PATAKA, *or* IMPERIAL DOLLAR,	40	

When the Indian merchants or veſſels are here, the fonducli is raiſed three commeſhes more, though all ſpecie is ſcarce in the Imam's country, notwithſtanding the quantity continually brought hither for coffee, in ſilver patakas, that is, dollars, which is the coin in which purchaſes of any amount are paid. When they are to be changed into commeſhes, the changer or broker gives you but 39 inſtead of 40, ſo he gains $2\frac{1}{2}$ *per cent.* for all money he changes, that is, by giving bad coin for good.

* Arabia Felix, or Yemen.

The

The long meaſure in Yemen is the peek of Stamboul, as they call it; but, upon meaſuring it with a ſtandard of a Stamboul peek, upon a braſs rod made on purpoſe, I found it $26\frac{5}{8}$ inches, which is neither the Stambouline peek, the Hendaizy peek, nor the el Belledy peek. The peek of Stamboul is $23\frac{1}{5}$ inches, ſo this of Loheia is a diſtinct peek, which may be called * Yemani.

The weights of Loheia are the rotolo, which are of two ſorts, one of 140 drachms, and uſed in ſelling fine, the other 160 drachms, for ordinary and coarſer goods. This laſt is divided into 16 ounces, each ounce into 10 drachms; 100 of theſe rotolos are a *kantar*, or *quintal*. The quintal of Yemen, carried to Cairo or Jidda, is 113 rotolo, becauſe the rotolo of theſe places is 144 drachms. Their weights appear to be of Italian origin, and were probably brought hither when the Venetians carried on this trade. There is another weight, called *faranzala*, which I take to be the native one of the country. It is equal to 20 rotolo, of 160 drachms each.

The cuſtoms, which at Mocha are three *per cent.* upon India goods, are five here, when brought directly from India; but all goods whatever, brought from Jidda by merchants, whether Turks or natives, pay ſeven *per cent.* at Loheia.

Loheia is in lat. 15° 40′ 52″ north, and in long. 42° 58′ 15″ eaſt of the meridian of Greenwich.—The barometer, at its higheſt on the 7th day of

* That is, the Peek of Arabia Felix, or Yemen.

Auguſt, was 26° 9′, and its loweſt 26° 1′, on the 30th of July.—The thermometer, when at its higheſt, was 99° on the 30th of the ſame month, wind north-eaſt; and its loweſt was 81° on the 9th of Auguſt, wind ſouth by eaſt.

On the 31ſt of Auguſt, at four o'clock in the morning, I ſaw a comet for the firſt time. The head of it was ſcarcely viſible in the teleſcope, that is, its preciſe form, which was a pale indiſtinct luminous body, whoſe edges were not at all defined. Its tail extended full 20°. It ſeemed to be a very thin vapour, for through it I diſtinguiſhed ſeveral ſtars of the fifth magnitude, which ſeemed to be increaſed in ſize. The end of its tail had loſt all its fiery colour, and was very thin and white. I could diſtinguiſh no nucleus, nor any part that ſeemed redder or deeper than the reſt; for all was a dim ill-defined ſpot. At 4^{hrs}. 1′ 24″, on the morning of the 31ſt, it was diſtant 20° 40′ from Rigel; its tail extended to three ſtars in Eridanus.

The 1ſt of September Mahomet Gibberti arrived, bringing with him the firman for the Naybe of Maſuah, and letters from Metical Aga to * Ras Michael. He alſo brought a letter to me, and another to Achmet, the Naybe's nephew, and future ſucceſſor, from Sidi Ali Zimzimia, that is, 'the keeper of Iſhmael's well at Mecca, called *Zimzim*.' In this letter, Sidi Ali deſires me to put little truſt in the Naybe, but to keep no ſecret from Achmet his nephew, who would certainly be my friend.

* Governor of the Province of Tigré in Abyſſinia.

CHAP.

CHAP. XIII.

Sails for Maſuah—Paſſes a Volcano—Comes to Dahalac—Troubled with a Ghoſt—Arrives at Maſuah.

ALL being prepared for our departure, we ſailed from Loheia on the 3d of September 1769, but the wind failing, we were obliged to warp the veſſel out upon her anchors. The harbour of Loheia, which is by much the largeſt in the Red Sea, is now ſo ſhallow, and choaked up, that, unleſs by a narrow canal through which we enter and go out, there is no where three fathom of water, and in many places not half that depth. This is the caſe with all the harbours on the eaſt-coaſt of the Red Sea, while thoſe on the weſt are deep, without any banks or bars before them, which is probably owing, as I have already ſaid, to the violence of the north-weſt winds, the only conſtant ſtrong winds to be met with in this Gulf. Theſe occaſion ſtrong currents to ſet in upon the eaſt-coaſt, and heap up the ſand and gravel which is blown in from Arabia.

All next day, the 4th, we were employed at warping out our veſſel againſt a contrary wind. The 5th, at three quarters paſt five in the morning, we got under ſail with little wind. At half paſt nine, Loheia bore eaſt north-eaſt about four leagues diſtant; and here we came in ſight of ſeveral ſmall, barren,

barren, and uninhabited iſlands. Booariſh bore ſouth-weſt two miles off; Zebid one mile and a half diſtant, eaſt and by north; Amar, the ſmalleſt of all, one mile ſouth; and Ormook, ſouth-eaſt by eaſt two miles.

The Arabs of the mountain, who had attempted to ſurpriſe Loheia in the ſpring, now prepared for another attack againſt it, and had advanced within three days journey. This obliged the Emir to draw together all his troops from the neighbourhood; all the camels were employed to lay in an extraordinary ſtock of water.

Our Rais, who was a ſtranger, and without connections in this place, found himſelf under great difficulties to provide water enough for the voyage, for we had but a ſcanty proviſion left, and though our boat was no more than ſixty feet long, we had about forty people on board of her. I had indeed hired the veſſel for myſelf, but gave the Rais leave to take ſome known people paſſengers on board, as it was very dangerous to make enemies in the place to which I was going, by fruſtrating any perſon of his voyage home, even though I paid for the boat, and ſtill as dangerous to take a perſon unknown, whoſe end in the voyage might be to defeat my deſigns. We were reſolved, therefore, to bear away for an iſland to the northward, where they ſaid the water was both good, and in plenty.

In the courſe of this day, we paſſed ſeveral ſmall iſlands, and, in the evening, anchored in ſeven fathom of water, near a ſhoal diſtant four leagues from

from Loheia. We there obſerved the bearings and diſtances of ſeveral iſlands, with which we were engaged; Fooſht, W. b. N. $\frac{1}{4}$ north, four leagues; Baccalan N.W.b.W. three leagues; Baida, a large high rock above the water, with white ſteep cliffs, and a great quantity of ſea-fowl; Djund, and Muſracken, two large rocks off the weſt point off Baccalan, W. N. W. $\frac{1}{4}$ weſt, eleven miles; they appear, at a diſtance, like a large heap of ruins: Umſegger, a very ſmall iſland, nearly level with the water, W. N. W. $\frac{1}{4}$ weſt four miles diſtant; Nachel, S. E. $\frac{1}{4}$ E. one league off; Ajerb S. E. b. E. $\frac{1}{2}$ ſouth, two leagues; Surbat, an iſland S. E. b. E. $\frac{3}{4}$ ſouth, diſtant ten miles; it has a marabout or Shekh's tomb upon it: Dahu and Dee, two ſmall iſlands, cloſe together, N. W. $\frac{1}{4}$ weſt about eleven miles diſtant; Djua S. E. $\frac{1}{2}$ ſouth; it is a ſmall white iſland four leagues and a half off: Sahar, W. $\frac{1}{4}$ north, nine miles off.

On the 6th, we got under ſail at five o'clock in the morning. Our water had failed us as we foreſaw, but in the evening we anchored at Fooſht, in two fathoms water eaſt of the town, and here ſtaid the following day, our ſailors being employed in filling our ſkins with water, for they make no uſe of caſks in this ſea.

Fooſht is an iſland of irregular form. It is about five miles from ſouth to north, and about nine in circumference. In abounds in good fiſh. We did not uſe our net, as our lines more than ſupplied us. There were many kinds, painted with the moſt beautiful

beautiful colours in the world, but I always obſerved, the more beautiful they were, the worſe for eating. There were indeed none good but thoſe that reſembled the fiſh of the north in their form, and plainneſs of their colours. Fooſht is low and ſandy on the ſouth, and on the north is a black hill or cape of no conſiderable height, that may be ſeen at four leagues off. It has two watering-places; one on the eaſt of the iſland, where we now were, the other on the weſt. The water there is bitter, but it had been troubled by a number of little barks, that had been taking in water juſt before us. The manner of filling their goat ſkins being a very ſlovenly one, they take up much of the mud along with it, but we found the water excellent, after it had ſettled two or three days; when it came on board, it was as black as ink. It was incomparably the beſt water we had drank ſince that of the Nile.

This iſland is covered with a kind of bent graſs, which want of rain, and the conſtant feeding of the few goats that are kept here, prevent from growing to any height. The end of the iſland, near the north cape, ſounds very hollow, underneath, like Solfaterra, near Naples; and as quantities of pumice ſtones are found here, there is great appearance that the black hill was once a volcano. Several large ſhells from the fiſh called Biſſer, ſome of them twenty inches long, are ſeen turned upon their faces, on the ſurface of large ſtones, of ten or twelve ton weight. Theſe ſhells are ſunk into the

the ſtones, as if they were into paſte, and the ſtone raiſed round about, ſo as to conceal the edge of the ſhell; a proof that this ſtone has, ſome time lately, been ſoft or liquified. For, had it been long ago, the weather and ſun would have worn the ſurface of the ſhell, but it ſeems perfectly entire, and is ſet in that hard brown rock, as the ſtone of a ring is in a golden chaſing.

The inhabitants of Fooſht are poor fiſhermen, of the ſame degree of blackneſs as thoſe between Heli and Djezan; like them too, they were naked, or had only a rag about their waiſt. Their faces are neither ſtained nor painted. They catch a quantity of fiſh called Seajan, which they carry to Loheia, and exchange for Dora and Indian corn, for they have no bread, but what is procured this way. They alſo have a flat fiſh, with a long tail to it, whoſe ſkin is a ſpecies of ſhagreen, with which the handles of knives and ſwords are made. Pearls too are found here, but neither large nor of a good water, on the other hand, they are not dear; they are the produce of various ſpecies of ſhells, all Bivalves *.

The town conſiſts of about thirty huts, built with faggots of bent graſs or ſpartum, and theſe are ſupported within with a few ſticks, and thatched with the graſs, of which they are built. The inhabitants ſeemed to be much terrified at ſeeing us come a-ſhore all armed; this was not done out of fear of them, but, as we intended to ſtay on ſhore all night, we wiſhed to be in a ſituation to defend

* See the article Pearl in the Appendix.

ourſelves

ourſelves againſt boats of ſtrollers from the main. The ſaint, or Marabout, upon ſeeing me paſs near him, fell flat upon his face, where he lay for a quarter of an hour; nor would he get up till the guns, which I was told had occaſioned his fears, were ordered by me to be immediately ſent on board.

On the 7th, by an obſervation of the meridian altitude of the ſun, I found the latitude of Fooſht to be 15° 59′ 43″ north. There are here many beautiful ſhell-fiſh; the concha veneris, of ſeveral ſizes and colours, as alſo ſea urchins, or ſea-eggs. I found, particularly, one of the pentaphylloid kind, of a very particular form. Spunges of the common ſort are likewiſe found all along this coaſt. The bearings and diſtances of the principal iſlands from Fooſht are:

Baccalan, and the two rocks Djund and Mufracken,	E. N. E.	4 miles.
Baida rock,	E. by N.	4 miles.
Sahar, - -	S. E.	3 do.
Ardaina,	W. N. W.	8 do.
Aideen, - -	N. ½ E.	9 do.

Baccalan is an iſland, low, long, and as broad as Fooſht, inhabited by fiſhermen; without water in ſummer, which is then brought from Fooſht, but in winter they preſerve the rain-water in ciſterns. Theſe were built in ancient times, when this was a place of importance for the fiſhing of pearls, and they are in perfect repair to this day; neither the cement of the work, nor the ſtucco within, having

having at all suffered. Very violent showers fall here from the end of October to the beginning of March, but at certain intervals.

All the islands on this east-side of the channel belong to the Sherriffe Djezan Booarish, but none are inhabited except Baccalan and Foosht. This last island is the most convenient watering-place for ships, bound up the channel from Jibbel Teir, from which it bears N. E. by E. $\frac{3}{4}$ E. by the compass, nineteen leagues distant. It should be remembered, however, that the western watering-place is most eligible, because, in that case, navigators need not engage themselves among the islands to the eastward, where they will have uneven soundings two leagues from the land; but, though they should fall to the eastward of this island, they will have good anchorage, from nine to eighteen fathoms water; the bottom being good sand, between the town and the white rock Baida.

Having supplied our great and material want of water, we all repaired on board in the evening of the 7th; we then found ourselves unprovided with another necessary, namely fire; and my people began to remember how cold our stomachs were from the drammock at Babelmandeb. Firewood is a very scarce article in the Red Sea. It is, nevertheless, to be found in small quantities, and in such only it is used. Zimmer, an island to the northward, was known to afford some; but, from the time I had landed at Foosht, on the 6th, a trouble of a very particular kind had fallen upon our vessel,

ſel, of which I had no account till I had returned on board.

An Abyſſinian, who had died on board, and who had been buried upon our coming out from Loheia bay, had been ſeen upon the boltſprit for two nights, and had terrified the ſailors very much; even the Rais had been not a little alarmed; and, though he could not directly ſay that he had ſeen him, yet, after I was in bed on the 7th, he complained ſeriouſly to me of the bad conſequences it would produce if a gale of wind was to riſe, and the ghoſt was to keep his place there, and deſired me to come forward and ſpeak to him. "My good Rais," ſaid I, "I am exceedingly tired, and my head achs much with the ſun, which hath been violent to-day. You know the Abyſſinian paid for his paſſage, and, if he does not overload the ſhip, (and I apprehend he ſhould be lighter than when we took him on board) I do not think, that in juſtice or equity, either you or I can hinder the ghoſt from continuing his voyage to Abyſſinia, as we cannot judge what ſerious buſineſs he may have there." The Rais began to bleſs himſelf that he did not know any thing of his affairs.—"Then," ſaid I, "if you do not find he makes the veſſel too heavy before, do not moleſt him; becauſe, certainly if he was to come into any other part of the ſhip, or if he was to inſiſt to ſit in the middle of you (in the diſpoſition that you all are) he would be a greater inconvenience to you than in his preſent poſt." The Rais began again to bleſs himſelf,

ſelf, repeating a verſe of the *Koran*; "biſmilla "ſheitan rejem," in the name of God keep the devil far from me. "Now, Rais," ſaid I, "if he does us no harm, you will let him ride upon the boltſprit till he is tired, or till he comes to Maſuah, for I ſwear to you, unleſs he hurts or troubles us, I do not think I have any obligation to get out of my bed to moleſt him, only ſee that he carries nothing off with him.

The Rais now ſeemed to be exceedingly offended, and ſaid, for his part he did not care for his life more than any other man on board; if it was not from fear of a gale of wind, he might ride on the boltſprit and be d——n'd; but that he had always heard learned people could ſpeak to ghoſts. Will you be ſo good, Rais, ſaid I, to ſtep forward, and tell him, that I am going to drink coffee, and ſhould be glad if he would walk into the cabbin, and ſay any thing he has to communicate to me, if he is a Chriſtian, and if not, to Mahomet Gibberti. The Rais went out, but, as my ſervant told me, he would neither go himſelf, nor could get any perſon to go to the ghoſt for him. He came back, however, to drink coffee with me. I was very ill, and apprehenſive of what the French call a *Coup de ſoleil*. "Go, ſaid I to the Rais, to Mahomet Gibberti, who was lying juſt before us, tell him that I am a Chriſtian, and have no juriſdiction over ghoſts in theſe ſeas."

A Moor called *Yaſine*, well known to me afterwards, now came forward, and told me, that Mahomet

Mahomet Gibberti had been very bad ever ſince we ſailed, with ſea-ſickneſs, and begged that I would not laugh at the ſpirit, or ſpeak ſo familiarly of him, becauſe it might very poſſibly be the devil, who often appeared in theſe parts. The Moor alſo deſired I would ſend Gibberti ſome coffee, and order my ſervant to boil him ſome rice with freſh water from Fooſht; for hitherto our fiſh and our rice had been boiled in ſea water, which I conſtantly preferred. This bad news of my friend Mahomet baniſhed all merriment, I gave therefore the neceſſary orders to my ſervant to wait upon him, and at the ſame time recommended to Yaſine to go forward with the Koran in his hand, and read all night, or till we ſhould get to Zimmer, and then, or in the morning, bring me an account of what he had ſeen.

The 8th, early in the morning, we ſailed from Fooſht, but the wind being contrary, we did not arrive at our deſtination till near mid-day, when we anchored in an open road about half a mile from the iſland, for there is no harbour in Baccalan, Fooſht, nor Zimmer. I then took my quadrant, and went with the boat aſhore, to gather wood. Zimmer is a much ſmaller iſland than Fooſht, without inhabitants, and without water; though, by the ciſterns which ſtill remain, and are ſixty yards ſquare, hewed out of the ſolid rock, we may imagine this was once a place of conſequence: rain in abundance, at certain ſeaſons, ſtill falls there. It is covered with young plants of

rack

rack tree, whoſe property it is, as I have already ſaid, to vegetate in ſalt water. The old trees had been cut down, but there was a conſiderable number of Saiel, or Acacia trees, and of theſe we were in want.

Although Zimmer is ſaid to be without water, yet there are antelopes upon it, as alſo hyænas in number, and it is therefore probable that there is water in ſome ſubterraneous caves or clefts of the rocks, unknown to the Arabs or fiſhermen, without which theſe animals could not ſubſiſt. It is probable the antelopes were brought over from Arabia for the Sherriffe's pleaſure, or thoſe of his friends, if they did not ſwim from the main, and an enemy afterwards brought the hyæna to diſappoint that amuſement. Be that as it will, though I did not myſelf ſee the animals, yet I obſerved the dung of each of them upon the ſand, and in the ciſterns; ſo the fact does not reſt wholly upon the veracity of the boatman. We found at Zimmer plenty of the large ſhell fiſh called Biſſer and Surrumbac, but no other. I found Zimmer, by an obſervation of the ſun at noon, to be in latitude 16° 7′ North, and from it we obſerved the following bearings and diſtances.

Sahaanah,	diſt. 9 miles,	-	S. by W.
Fooſht, - -	do. 8 do.	-	N. W. by N. $\frac{1}{4}$ W.
Aideen, -	do. 7 do.	-	E.
Ardaina, -	do. 2 do.	-	E. by S.
Rahha, -	do. 6 do.	-	N. W. $\frac{1}{4}$ N.
Doohaarab -	do. 21 do.	-	W. N. W. $\frac{1}{4}$ W.

We

We failed in the night from Zimmer. When we came nearer the channel, the iſlands were fewer, and we had never leſs than twenty-five fathom water. The wind was conſtantly to the north and weſt, and, during all the heat of the day, N. N. W. At the ſame time we had viſibly a ſtrong current to the northward.

The 9th, at ſix o'clock in the morning, the iſland Rapha bore N. E. by eaſt, diſtant about two leagues, and in the ſame direction we ſaw the tops of very high mountains in Arabia Felix, which we imagined to be thoſe above Djezan; and though theſe could not be leſs than twenty-ſix leagues diſtance, yet I diſtinguiſhed their tops plainly, ſome minutes before ſun-riſe. At noon I obſerved our latitude to be 16° 10′ 3″ north, ſo we had made very little way this day, it being for the moſt part calm. Rapha then bore E. $\frac{3}{4}$ north, diſtant thirteen miles, and Doohaarab N. N. W. five miles off. We continued under ſail all the evening, but made little way, and ſtill leſs during the night.

On the 10th, at ſeven in the morning, I firſt ſaw Jibbel Teir, till then it had been covered with a miſt. I ordered the pilot to bear down directly upon it. All this forenoon our veſſel had been ſurrounded with a prodigious number of ſharks. They were of the hammer-headed kind, and two large ones ſeemed to vie with each other which ſhould come neareſt our veſſel. The Rais had fitted a large harpoon with a long line for the large fiſh in the channel, and I went to the boltſprit to wait for one of the ſharks, after having begged the

Rais,

Rais, firſt to examine if all was tight there, and if the ghoſt had done it no harm by ſitting ſo many nights upon it. He ſhook his head, laughing, and ſaid, "The ſharks ſeek ſomething more ſubſtantial than ghoſts." "If I am not miſtaken, Rais, ſaid I, this ghoſt ſeeks ſomething more ſubſtantial too, and you ſhall ſee the end of it."

I ſtruck the largeſt ſhark about a foot from the head with ſuch force, that the whole iron was buried in his body. He ſhuddered, as a perſon does when cold, and ſhook the ſhaft of the harpoon out of the ſocket, the weapon being made ſo on purpoſe; the ſhaft fell acroſs, kept fixt to the line, and ſerved as a float to bring him up when he dived, and impeded him when he ſwam. No ſalmon fiſher ever ſaw finer ſport with a fiſh and a rod. He had thirty fathom of line out, and we had thirty fathom more ready to give him. He never dived, but ſailed round the veſſel like a ſhip, always keeping part of his back above water. The Rais, who directed us, begged we would not pull him, but give him as much more line as he wanted; and indeed we ſaw it was the weight of the line that galled him, for he went round the veſſel without ſeeking to go farther from us. At laſt he came nearer, upon our gathering up the line, and upon gently pulling it after, we brought him alongſide, till we faſtened a ſtrong boat-hook in his throat: a man ſwung upon a cord was now let down to cut his tail, while hanging on the ſhip's ſide, but he was, if not abſolutely dead, without the power of doing

harm. He was eleven feet ſeven inches from his ſnout to his tail, and nearly four feet round in the thickeſt part of him. He had in him a dolphin very lately ſwallowed, and about half a yard of blue cloth. He was the largeſt, the Rais ſaid, he had ever ſeen, either in the Red Sea or in the Indian Ocean.

About twenty minutes before twelve o'clock we were about four leagues diſtant from the iſland, as near as I could judge upon a parallel. Having there taken my obſervation, and all deductions made, I concluded the latitude of the north end of Jibbel Teir to be 15° 38′ north; thirty-two leagues weſt longitude from Loheia, fifty-three eaſt longitude from Maſuah, and forty-ſix leagues eaſt of the meridian of Jidda. Jibbel Teir, or the Mountain of the Bird, is called by others, Jibbel Douhan, or the Mountain of Smoke. I imagine that the ſame was the origin of our name of * *Gibraltar*, rather than from *Tarik*, who firſt landed in Spain; and one of my reaſons is, that ſo conſpicuous a mountain, near, and immediately in the face of the moors of Barbary, muſt have been known by ſome name, long before Tarik with his Arabs made his deſcent into Spain.

The reaſon of its being called Jibbel Douhan, the Mountain of Smoke, is, that though, in the middle of the ſea, it is a volcano, which throws out fire, and though nearly extinguiſhed, ſmokes to this day. It probably has been the occaſion of

* Jibbel Teir, the Mountain of the Bird; corruptly, *Gibraltar*.

the

the creation of great part of the neighbouring iſlands. Did it burn now, it would be of great uſe to ſhipping in the night, but in the earlieſt hiſtory of the trade of that ſea, no mention is made of it, as in a ſtate of conflagration. It was called *Orncón* in Ptolemy, the Bird-Iſland, the ſame as Jibbel Teir. It is likewiſe called Sheban, from the white ſpot at the top of it, which ſeems to be ſulphur, and a part ſeems to have fallen in, and to have enlarged the crater on this ſide. The iſland is four miles from ſouth to north, has a peek in form of a pyramid in the middle of it, and is about a quarter of a mile high. It deſcends, equally, on both ſides, to the ſea; has four openings at the top, which vent ſmoke, and ſometimes, in ſtrong ſoutherly winds it is ſaid to throw out fire. There was no ſuch appearance when we paſſed it. The iſland is perfectly deſert, being covered with ſulphur and pumice ſtones.

Some journals that I have ſeen are full of indraughts, whirlpools, and unfathomable depths, all around this iſland. I muſt however take the liberty of ſaying to theſe gentlemen, who are otherwiſe ſo very fond of ſoundings as to diſtribute them all over the channel, that they have been unfortunate in placing their unfathomable depths here, and even ſoundings. It is probable theſe are occaſioned by the convulſions in the earth made by this volcano; but the only indraught we ſaw was a ſtrong current ſetting northward, and there are ſoundings as far as three leagues eaſt of it, in 33 fathom water, with a ſandy bottom. Between this

and the iſland Raſab you have ſoundings from 20 to 35 fathom, with ſand and rocks; and on the north-eaſt ſide you have good anchoring, from a league's diſtance, till within a cable's length of the ſhore, and there is anchorage five leagues S. W. by W. in twenty-five fathoms, and I believe alſo, in the line from Loheia to Dahalac, the effects of the comvulſions of this volcano. Such, at leaſt, is the information I procured at Maſuah from the pilots uſed to this navigation in ſearch of ſulphur; ſuch was the information alſo of my Rais, who went twice loaded with that commodity to his own country at Maſcatte; no other people go there. Both Abyſſinians and Arabians believe that this is the entry or paſſage by which the devil comes up to this world.

Six leagues E. by S. of this iſland there is a dangerous ſhoal with great overfalls, on which a French ſhip ſtruck in the year 1751, and was ſaved with very great difficulty. Jibbel Teir is the point from which all our ſhips, going to Jidda, take their departure, after ſailing from Mocha, and paſſing the iſlands to the ſouthward.

We left Jibbel Teir on the 11th with little wind at weſt, but towards mid-day it freſhened as uſual, and turned northward to N. N. eaſt. We were now in mid-channel, ſo that we ſtood on ſtraight for Dahalac till half paſt four, when a boy, who went aloft, ſaw four iſlands in a direction N. W. by W. $\frac{1}{4}$ weſt. We were ſtanding on with a freſh breeze, and all our ſails full, when I ſaw, a little before ſun-ſet, a white fringed wave of the well-

known

known figure of a breaker. I cried to the Rais for God's ſake to ſhorten ſail, for I ſaw a breaker a-head, ſtraight in our way. He ſaid there was no ſuch thing; that I had miſtaken it, for it was a ſea-gull. About ſeven in the evening we ſtruck upon a reef of coral rocks. Arabs are cowards in all ſudden dangers, which they conſider as particular directions or mandates of providence, and therefore not to be avoided. Few uncultivated minds indeed have any calmneſs, or immediate reſource in themſelves when in unexpected danger. The Arab ſailors were immediately for taking the boat, and ſailing to the iſlands the boy had ſeen. The Abyſſinians were for cutting up the planks and wood of the inſide of the veſſel, and making her a raft.

A violent diſpute enſued, and after that a battle, when night overtook us, ſtill faſt upon the rock. The Rais and Yaſine, however, calmed the riot, when I begged the paſſengers would hear me. I told them, "You all know, or ſhould know, that the boat is mine, as I bought it with my money, for the ſafety and accommodation of myſelf and ſervants; you know, likewiſe, that I and my men are all well armed, while you are naked; therefore do not imagine that we will ſuffer any of you to enter that boat, and ſave your lives at the expence of ours. On this veſſel of the Rais is your dependence, in it you are to be ſaved or to periſh; therefore all hands to work, and get the veſſel off, while it is calm; if ſhe had been materially damaged,

maged, ſhe had been ſunk before now." They all ſeemed on this to take courage, and ſaid, they hoped I would not leave them. I told them, if they would be men, I would not leave them while there was a bit of the veſſel together.

The boat was immediately launched, and one of my ſervants, the Rais, and two ſailors, were put on board. They were ſoon upon the bank, where the two ſailors got out, who cut their feet at firſt upon the white coral, but afterwards got firmer footing. They attempted to puſh the ſhip backwards, but ſhe would not move. Poles and handſpikes were tried in order to ſtir her, but theſe were not long enough. In a word, there was no appearance of getting her off before morning, when we knew the wind would riſe, and it was to be feared ſhe would then be daſhed to pieces.—Mahomet Gibberti, and Yaſine, had been reading the Koran aloud ever ſince the veſſel ſtruck. I ſaid to them in paſſing, "Sirs, would it not be as wiſe for you to leave your books till yet get aſhore, and lend a hand to the people?" Mahomet anſwered, "that he was ſo weak and ſick, that he could not ſtand." But Yaſine did not ſlight the rebuke, he ſtripped himſelf naked, went forward on the veſſel, and then threw himſelf into the ſea. He, firſt, very judiciouſly, felt what room there was for ſtanding, and found the bank was of conſiderable breadth, and that we were ſtuck upon the point of it; that it rounded, ſlanting away afterwards, and ſeemed very deep at the ſides, ſo the people, ſtanding on the right of it, could not reach

the

the veſſel to puſh it, only thoſe upon the point. The Rais and Yaſine now cried for poles and hand-ſpikes, which were given them; two more men let themſelves down by the ſide, and ſtood upon the bank. I then deſired the Rais to get out a line, come a-ſtern with the boat, and draw her in the ſame direction that they puſhed.

As ſoon as the boat could be towed a-ſtern, a great cry was ſet up that ſhe began to move. A little after, a gentle wind juſt made itſelf felt from the eaſt, and the cry from the Rais was, Hoiſt the fore-ſail and put it a-back. This being immediately done, and a gentle breeze filling the fore-ſail at the time, they all puſhed, and the veſſel ſlid gently off, free from the ſhoal. I cannot ſay I partook of the joy ſo ſuddenly as the others did. I had always ſome fears a plank might have been ſtarted; but we ſaw the advantage of a veſſel being ſewed, rather than nailed together, as ſhe not only was unhurt, but made very little water. The people were all exceedingly tired, and nobody thought they could enough praiſe the courage and readineſs of Yaſine. From that day he grew into conſideration with me, which encreaſed ever after, till my departure from Abyſſinia.

The latitude of our place, at noon, had been $15^{\circ}\ 32'\ 12''$. I rectified my quadrant, and hung it up. Seeing the clear of the *Lyre* not far from the meridian, I was willing to be certain of that dangerous place we had fallen upon. By two obſervations of *Lucida Lyræ*, and *Lucida Aquilæ*, and by

by a mean of both, I found the bank to be in lat. 15° 28′ 15″ north.

There was a circumſtance, during the hurry of this tranſaction, that gave us all reaſon to be ſurpriſed. The ghoſt was ſuppoſed to be again ſeen on the boltſprit, as if puſhing the veſſel aſhore; and as this was breaking covenant with me, as a paſſenger, I thought it was time ſome notice ſhould be taken of him, ſince the Rais had referred it entirely to me. I inquired who the perſons were that had ſeen him. Two moors of Hamazen were the firſt that perceived him, and afterwards a great part of the crew had been brought to believe the reality of this viſion. I called them forward to examine them before the Rais and Mahomet Gibberti, and they declared that, during the night, they had ſeen him go and come ſeveral times; once, he was puſhing againſt the boltſprit, another time he was pulling upon the rope, as if he had an anchor aſhore; after this he had a very long pole, or ſtick, in his hand, but it ſeemed heavy and ſtiff, as if it had been made of iron, and when the veſſel began to move, he turned into a ſmall blue flame, ran along the gunnel on the larboard ſide of the ſhip, and, upon the veſſel going off, he diſappeared. "Now," ſaid I, "it is plain by this change of ſhape, that he has left us for ever, let us therefore ſee whether he has done us any harm or not. Hath any of you any baggage ſtowed forwards?" The ſtrangers anſwered "Yes, it is all there." Then ſaid I, go forward, and ſee if every man has got his

his own. They all did this without loſs of time, when a great noiſe and confuſion enſued; every one was plundered of ſomething, ſtibium, nails, braſs wire, incenſe and beads; in ſhort, all the precious part of their little ſtores was ſtolen.

All the paſſengers were now in the utmoſt deſpair, and began to charge the ſailors. "I appeal to you, Yaſine and Mahomet Gibberti, ſaid I, whether theſe two moors who ſaw him oftenеſt, and were moſt intimate with him, have not a chance of knowing where the things are hid; for in my country, where ghoſts are very frequent, they are always aſſiſted in the thefts they are guilty of, by thoſe that ſee and converſe with them. I ſuppoſe therefore it is the ſame with Mahometan ghoſts." "The very ſame, ſaid Mahomet Gibberti and Yaſine, as far as ever we heard." "Then go, Yaſine, with the Rais, and examine that part of the ſhip where the moors ſlept, while I keep them here; and take two ſailors with you, that know the ſecret places." Before the ſearch began, however, one of them told Yaſine where every thing was, and accordingly all was found and reſtored. I would not have the reader imagine, that I here mean to value myſelf, either upon any ſupernatural knowledge, or extreme ſagacity, in ſuppoſing that it was a piece of roguery from the beginning, of which I never doubted. But while Yaſine and the ſailors were buſy puſhing off the veſſel, and I a-ſtern at an obſervation, Mahomet Gibberti's ſervant, ſitting by his maſter, ſaw one of the moors go to the repoſitory of the

the baggage, and, after ſtaying a little, come out with a box and package in his hand. This he told his maſter, who informed me, and the ghoſt finding his aſſociates diſcovered, never was ſeen any more.

The 12th, in the morning, we found that this ſhoal was a ſand bank, with a ridge of coral rocks upon it, which ſtretches hither from Selma, and ends a little farther to the northward in deep water. At ſun-riſe the iſlands bore as follow:—

Wowcan,	diſt. 5	miles	-	S. S. E. $\frac{1}{4}$ E.
Selma, - -	do. 3	do.	-	S.
Megaida, -	do. 4	do.	-	S. W. $\frac{1}{2}$ S.
Zober, - -	do. 4	do.	-	W. by S. $\frac{1}{4}$ S.
Racka, -	do. 5	do.	-	N. N. W.
Furſh, - -	do. 4	do.	-	N. W. by N. $\frac{1}{4}$ N.

Theſe iſlands lie in a ſemi-circle round this ſhoal. There were no breakers upon it, the ſea being ſo perfectly calm. I ſuppoſe if there had been wind, it would have broken upon it, as I certainly ſaw it do before we ſtruck; between Megaida and Zober is a ſmall ſharp rock above the ſurface of the ſea.

We got under ſail at ſix in the morning, but the wind was very faſt decaying, and ſoon after fell dead-calm. Towards eleven, as uſual, it freſhened, and almoſt at due north. At noon I found our lat. to be 15° 29′ 33″ north, from which we had the following bearings:—

Selma, -	diſt. 5	miles,	-	S. E. $\frac{1}{3}$ S.
Megaida, -	do. 4	do.	-	S. S. E.
Zober, - -	do. 2	do.	-	S.

Dubia,

Dubia, - -	dist.	5	miles, -	W. by S.$\frac{1}{4}$S.
Racka, -	do.	1	do. -	N. W.
Beyoume, -	do.	5	do. -	N. W. by N.
Cigala, -	do.	6	do. -	N.
Furfh, - -	do.	3	do. -	N.E. by N.$\frac{1}{4}$N.

—and the rocks upon which we ſtruck, E. by S.$\frac{1}{2}$S. ſomething leſs than five miles off.

At four o'clock in the afternoon we ſaw land, which our pilot told us was the ſouth end of Dahalac. It bore weſt by ſouth, and was diſtant about nine leagues. As our courſe was then weſt by north, I found that we were going whither I had no intention to land, as my agreement was to touch at Dahalac el Kibeer, which is the principal port, and on the ſouth end of the iſland, where the India ſhips formerly uſed to reſort, as there is deep water, and plenty of ſea-room between that and the main. But the freight of four ſacks of dora, which did not amount to ten ſhillings, was ſufficient to make the Rais break his word, and run a riſk of cancelling all the meritorious ſervices he had ſo long performed for me. So certain is it, that none of theſe people can ever do what is right, where the ſmalleſt trifle is thrown into the ſcale to bias them from their duty.

At ſix in the evening we anchored near a ſmall iſland called *Racka Garbia*, or Weſt Racka, in four fathom of ſtony ground. By a meridian altitude of *Lucida Aquilæ*, I concluded the lat. to be 15° 31′ 30″ north, and our bearings as follow:—

Dallacken,

Dallacken, -	diſt.	3	miles, -	N. E. $\frac{1}{4}$ E.
Dalgrouſht, -	do.	5	do. -	S. E. by E. $\frac{1}{2}$ S.
Delleſheb, -	do.	6	do. -	E. N. E. $\frac{3}{4}$ E.
Dubia, - -	do.	11	do. -	E. by S. $\frac{1}{2}$ S.
Racka Garbia,	do.	2	do. -	S. W. by W. $\frac{1}{4}$ S.

On the 13th, a little after ſun-riſe, we continued our courſe weſt, and a very little ſoutherly, with little wind. At eight o'clock we paſſed Dalgrouſht, north by eaſt about a league diſtance, and a new iſland, Germ Malco, weſt by north. At noon, I obſerved our latitude to be 15° 33′ 13″ north; and our bearings as follow:—

Dallacken, -	diſt.	6	miles, -	E. by S.
Racka, - -	do.	6	do. -	S. E. by S.
Germ Malco,	do.	6	do. -	S. S. W.
Dalgrouſht,	do.	4	do. -	E. N. E.
Dennifarek,	do.	7	do. -	N. N. W.
Seide el Arabi,	do.	4	do. -	W. by S.
Dahal Couſs,	do.	9	do. -	N. W. by N.

The ſouth cape of the iſland of Dahalac, is called *Ras Shouke*, which, in Arabic, means the Cape of Thorns, becauſe upon it are a quantity of ſunt, or acacia, the thorny-tree which bears the gum-arabic. We continued our courſe along the eaſt ſide of Dahalac, and, at four o'clock in the afternoon, ſaw Irwée, which is ſaid to anſwer to the centre of the iſland. It bore then ſouth-weſt of us four miles. We alſo ſaw two ſmall iſlands, Tarza and Siah el Sezan; the firſt, north by weſt three miles; the ſecond, north-eaſt by eaſt, but ſomething farther.

After

After having again violently ſtruck on the coral rocks in the entry, at ſun-ſet we anchored in the harbour of Dobelew.

This harbour is in form circular, and ſufficiently defended from all winds, but its entrance is too narrow, and within, it is full of rocks. The bottom of the whole port is covered with large ramifications of white coral, with huge black ſtones; and I could no where obſerve there were above three fathom water, when it was full ſea. The pilot indeed ſaid there were ſeven, or twelve at the mouth; but ſo violent a tide ruſhed in through the entrance, that no veſſel could eſcape being driven upon the rocks, therefore I made no draught of it.

Dobelew is a village three miles ſouth-weſt of the harbour. It conſiſts of about eighty houſes, built of ſtone drawn from the ſea; theſe calcine like ſhells, and make good enough mortar, as well as materials for building before burning. All the houſes are covered with bent-graſs, like thoſe of Arabia. The 17th, I got my large quadrant aſhore, and obſerved the ſun in the meridian in that village, and determined the lat. of its ſouth-weſt extremity, to be 15° 42′ 22″ north.

Irwée is a village ſtill ſmaller than Dobelew, about four miles diſtant. From this obſervation, compared with our account, we computed the ſouthern cape of Dahalac, called *Ras Shouke*, to be in lat. 15° 27′ 30″; and Ras Antalou, or the north cape, to be in lat. 15° 54′ 30″ north.

The

The whole length of the iſland, whoſe direction is from north-weſt to ſouth-eaſt, is thirty-ſeven miles, and its greateſt breadth eighteen, which did within a very little agree with the account the inhabitants gave us, who made its length indeed ſomething more.

Dahalac is by far the largeſt iſland in the Red Sea, as none, that we had hitherto ſeen, exceeded five miles in length. It is low and even, the ſoil fixed gravel and white ſand, mixed with ſhells and other marine productions. It is deſtitute of all ſorts of herbage, at leaſt in ſummer, unleſs a ſmall quantity of bent-graſs, juſt ſufficient to feed the few antelopes and goats that are on the iſland. There is a very beautiful ſpecies of this laſt animal found here, ſmall, ſhort-haired, with thin black ſharp horns, having rings upon them, and they are very ſwift of foot.

This iſland is, in many places, covered with large plantations of Acacia trees, which grow to no height, ſeldom above eight feet, but ſpread wide, and turn flat at top, probably by the influence of the wind from the ſea. Though in the neighbourhood of Abyſſinia, Dahalac does not partake of its ſeaſons: no rain falls here, from the end of March to the beginning of October; but, in the intermediate months, eſpecially December, January, and February, there are violent ſhowers for twelve hours at a time, which deluge the iſland, and fill the ciſterns ſo as to ſerve all next ſummer; for there are no hills nor mountains in Dahalac, and conſequently no ſprings. Theſe ciſterns alone

preſerve

preſerve the water, and of them there yet remain three hundred and ſeventy, all hewn out of the ſolid rock. They ſay theſe were the works of the Perſians; it is more probable they were thoſe of the firſt Ptolemies. But whoever were the conſtructors of theſe magnificent reſervoirs, they were a very different people from thoſe that now poſſeſs them, who have not induſtry enough to keep one of the three hundred and ſeventy clear for the uſe of man. All of them are open to every ſort of animal, and half full of the filth they leave there, after drinking and waſhing in them. The water of Dobelew, and Irwée, taſted ſtrong of muſk, from the dung of the goats and antelopes, and the ſmell before you drink it is more nauſeous than the taſte; yet one of theſe ciſterns, cleaned and ſhut up with a door, might afford them wholeſome ſweet water all the year over.

After the rains fall, a prodigious quantity of graſs immediately ſprings up; and the goats give the inhabitants milk, which in winter is the principal part of their ſubſiſtence, for they neither plow nor ſow. All their employment is to work the veſſels which trade to the different parts of the coaſt. One half of the inhabitants is conſtantly on the Arabian ſide, and by their labour is enabled to furniſh with *dora, and other proviſions, the other half who ſtay at home; and when their time is expired, they are relieved by the other half, and ſupplied with neceſſaries in their turn. But the ſuſtenance of the poorer ſort is entirely ſhell and other fiſh.

* Millet, or Indian corn.

Their

Their wives and daughters are very bold, and expert fiſher-women. Several of them, entirely naked, ſwam off to our veſſel before we came to an anchor, begging handfuls of wheat, rice, or dora. They are very importunate and ſturdy beggars, and not eaſily put off with denials. Theſe miſerable people, who live in the villages not frequented by barks from Arabia, are ſometimes a whole year without taſting bread. Yet ſuch is the attachment to the place of their nativity, they prefer living in this bare, barren, parched ſpot, almoſt in want of neceſſaries of every kind, eſpecially of theſe eſſential ones, bread and water, to thoſe pleaſant and plentiful countries on both ſides of them. This preference we muſt not call ſtrange, for it is univerſal: A ſtrong attachment to our native country, whatever is its condition, has been impreſſed by Providence, for wiſe ends, in the breaſts of all nations; from Lapland to the Line, you find it written preciſely in the ſame character.

There are twelve villages, or towns, in Dahalac, little different in ſize from Dobelew; each has a plantation of doom-trees round it, which furniſh the only manufacture in the iſland. The leaves of this tree, when dried, are of a gloſſy white, which might very eaſily be miſtaken for ſattin; of theſe they make baſkets of ſurpriſing beauty and neatneſs, ſtaining part of the leaves with red or black, and working them into figures very artificially. I have known ſome of theſe, reſembling ſtraw-baſkets, continue full of water for twenty-four hours, without one drop coming through.

They

They ſell theſe at Loheia and Jidda, the largeſt of them for four commeſh, or ſixpence. This is the employment, or rather amuſement of the men who ſtay at home; for they work but very moderately at it, and all of them indeed take ſpecial care, not to prejudice their health by any kind of fatigue from induſtry.

People of the better ſort, ſuch as the Shekh and his relations, men privileged to be idle, and never expoſed to the ſun, are of a brown complexion, not darker than the inhabitants of Loheia. But the common ſort employed in fiſhing, and thoſe who go conſtantly to ſea, are not indeed black, but red, and little darker than the colour of new mohogany. There are, beſides, blacks among them, who come from Arkeeko and the Main, but even theſe, upon marrying, grow leſs black in a gene ration.

The inhabitants of Dahalac ſeemed to be a ſimple, fearful, and inoffenſive people. It is the only part of Africa, or Arabia, (call it which you pleaſe) where you ſee no one carry arms of any kind; neither gun, knife, nor ſword, is to be ſeen in the hands of any one. Whereas, at Loheia, and on all the coaſt of Arabia, and more particularly at Yambo, every perſon goes armed; even the porters, naked, and groaning under the weight of their burden, and heat of the day, have yet a leather belt, in which they carry a crooked knife, ſo monſtrouſly long, that it needs a particular motion and addreſs in walking, not to lame the bearer. This was not

always the cafe at Dahalac; feveral of the Portugueſe, on their firſt arrival here, were murdered, and the iſland often treated ill, in revenge, by the armaments of that nation. The men ſeem healthy. They told me they had no diſeaſes among them, unleſs ſometimes in Spring, when the boats of Yemen and Jidda bring the ſmall-pox among them, and very few eſcape with life that are infected. I could not obſerve a man among them that ſeemed to be ſixty years old, from which I infer, they are not long livers, though the air ſhould be healthy, as being near the channel, and as they have the north wind all ſummer, which moderates the heat.

Of all the iſlands we had paſſed on this ſide the channel, Dahalac alone is inhabited. It depends, as do all the reſt, upon Maſuah, and is conferred by a firman from the Grand Signior, on the Baſha of Jidda; and, from him, on Metical Aga, then on the Naybe and his ſervants. The preſent governor's name was Hagi Mahomet Abd el cader, of whom I have before ſpoken, as having failed from Jidda to Maſuah before me, where he did me all the diſſervice in his power, and nearly procured my aſſaſſination. The revenue of this governor conſiſts in a goat brought to him monthly by each of the twelve villages. Every veſſel, that puts in there for Maſuah, pays him alſo a pound of coffee, and every one from Arabia, a dollar or pataka. No ſort of ſmall money is current at Dahalac, excepting Venetian glaſs-beads, old and new, of all ſizes and colours, broken and whole.

Although

Although this is the miſerable ſtate of Dahalac at preſent, matters were widely different in former times. The pearl fiſhery flouriſhed greatly here, under the Ptolemies; and even long after, in the time of the Caliphs, it produced a great revenue, and, till the ſovereigns of Cairo, of the preſent miſerable race of ſlaves, began to withdraw themſelves from their dependency on the port (for even after the reign of Selim, and the conqueſts of Arabia, under Sinan Baſha, the Turkiſh gallies were ſtill kept up at Suez, whilſt Maſuah and Suakem had Baſhas) Dahalac was the principal iſland that furniſhed the pearl fiſhers, or divers. It was, indeed, the chief port for the fiſhery on the ſouthern part of the Red Sea, at Suakem was on the north; and the Baſha of Maſuah paſſed part of every ſummer here, to avoid the heat at his place of reſidence on the Continent.

The fiſhery extended from Dahalac and its iſlands nearly to lat. 20°. The inhabited iſlands furniſhed each a bark, and ſo many divers, and they were paid in wheat, flour, &c. ſuch a portion to each bark, for their uſe, and ſo much to leave with their family, for their ſubſiſtence; ſo that a few months employment furniſhed them with every thing neceſſary for the reſt of the year. The fiſhery was rented, in latter times, to the Baſha of Suakem, but there was a place between Suakem, and the ſuppoſed river Frat, in lat. 21° 28′ north, called *Gungunnah*, which was reſerved to the Grand Signior in particular, and a ſpecial officer was appointed to receive the pearls on the ſpot, and

ſend them to Conſtantinople. The pearls found there were of the largeſt ſize, and inferior to none in water, or roundneſs. Tradition ſays, that this was, excluſively, the property of the Pharaohs, by which is meant, in Arabian manuſcripts, the old kings of Egypt before Mahomet.

In the ſame extent, between Dahalac and Suakem, was another very valuable fiſhery, that of * tortoiſes, from which the fineſt ſhells of that kind were produced, and a great trade was carried on with the Eaſt Indies, (China eſpecially) at little expence, and with very conſiderable profits. The animal itſelf (the turtle) was in great plenty, between lat. 18° and 20°, in the neighbourhood of thoſe low ſandy iſlands, laid down in my chart.

The India trade flouriſhed exceedingly at Suakem and Maſuah, as it had done in the proſperous time of the Caliphs. The Banians, (then the only traders from the Eaſt Indies) being prohibited by the Mahometans to enter the Holy Land of the Hejaz, carried all their veſſels to Konfodah in Yemen, and from theſe two ports had, in return, at the firſt hand, pearls, tortoiſe-ſhell, which ſold for its weight of gold, in China; Tibbar, or pure gold of Sennaar, (that from Abyſſinia being leſs ſo) elephant's teeth, rhinoceros horns for turning, plenty of gum Arabic, caſſia, myrrh, frankincenſe, and many other precious articles; theſe were all bartered, at Maſuah and Suakem, for India goods. But nothing which violence and injuſtice can ruin,

* See the article Tortoiſe in the Appendix.

ever

ever can ſubſiſt under Turkiſh government. The Baſhas paying dearly for their confirmation at Conſtantinople, and uncertain if they ſhould hold this office long enough to make reimburſements for the money they had already advanced, had not patience to ſtay till the courſe of trade gradually indemnified them, but proceeding from extortion to extortion, they at laſt became downright robbers, ſeizing the cargo of the ſhips wherever they could find them, and exerciſing the moſt ſhocking cruelties on the perſon they belonged to, flaying the factors alive, and impaling thoſe that remained in their hands, to obtain, by terror, remittances from India. The trade was thus abandoned, and the revenue ceaſed. There were no bidders at Conſtantinople for the farm, nobody had trade in their heads when their lives were every hour in danger. Dahalac became therefore dependent on the Baſha of Jidda, and he appointed an *Aga, who paid him a moderate ſum, and appropriated to himſelf the proviſions and ſalary allowed for the pearl fiſhery, or the greateſt part of them.

The Aga at Suakem endeavoured, in vain, to make the Arabs and people near him work without ſalary, ſo they abandoned an employment which produced nothing but puniſhment; and in time, they grew ignorant of the fiſhery in which they once were ſo well ſkilled and had been educated. This great nurſery of ſeamen therefore was loſt, and the gallies, being no longer properly manned, were either

* A Subaltern Governor.

given

given up to rot, or turned into merchant-ſhips for carrying the coffee between Yemen and Suez, theſe veſſels were unarmed, and indeed incapable of armament, and unſerviceable by their conſtruction; beſides, they were ill-manned, and ſo careleſsly and ignorantly navigated, that there was not a year, that one or more did not founder, not from ſtreſs of weather, (for they were ſailing in a pond) or from any thing, but ignorance or inattention.

Trade took again its ancient courſe towards Jidda. The Sherriffe of Mecca, and all the Arabs, were intereſted to get it back to Arabia, and with it the government of their own countries. That the pearl fiſhing might moreover, no longer be an allurement for the Turkiſh power to maintain itſelf here, and oppreſs them, they diſcouraged the practice of diving, till it grew into deſuetude; this brought inſenſibly all the people of the iſlands to the continent, where they were employed in coaſting veſſels, which continues their only occupation to this day. This policy ſucceeded; the princes of Arabia became again free from the Turkiſh power, now but a ſhadow, and Dahalac, Maſuah, and Suakem, returned to their ancient maſters, to which they are ſubject at this inſtant, governed indeed by Shekhs of their own country, and preſerving only the name of Turkiſh government, each being under the command of a robber and aſſaſſin.

The immenſe treaſures in the bottom of the Red Sea, have thus been abandoned for near two hundred years, though they never were richer in all probability

probability than at preſent. No nation can now turn them to any profit, but the Engliſh Eaſt India Company, more intent on multiplying the number of their enemies, and weakening themſelves by ſpreading their inconſiderable force over new conqueſts, than creating additional profit by engaging in new articles of commerce. A ſettlement upon the river Frat, which never yet has belonged to any one but wandering Arabs, would open them a market both for coarſe and fine goods from the ſouthern frontiers of Morocco, to Congo and Angola, and ſet the commerce of pearls and tortoiſe ſhell on foot again. All this ſection of the Gulf from Suez, as I am told, is in their charter, and twenty ſhips might be employed on the Red Sea, without any violation of territorial claims. The myrrh, the frankincenſe, ſome cinnamon, and variety of drugs, are all in the poſſeſſion of the weak king of Abdel, an uſurper, tyrant, and Pagan, without protection, and willing to trade with any ſuperior power, that only would ſecure him a miſerable livelihood.

If this does not take place, I am perſuaded the time is not far off, when theſe countries ſhall, in ſome ſhape or other, be ſubjects of a new maſter. Were another Peter, another Elizabeth, or, better than either, another Catharine to ſucceed the preſent, in an empire already extended to China; —were ſuch a ſovereign, unfettered by European politics, to proſecute that eaſy taſk of puſhing thoſe mountebanks of ſovereigns and ſtateſmen, theſe ſtage-players of government, the Turks, into Aſia,

the

the inhabitants of the whole country, who in their hearts look upon her already as their ſovereign, becauſe ſhe is the head of their religion, would, I am perſuaded, ſubmit without a blow that inſtant the Turks were removed on the other ſide of the Helleſpont.

There are neither horſes, dogs, ſheep, cows, nor any ſort of quadruped, but goats, aſſes, a few half-ſtarved camels and antelopes at Dahalac, which laſt are very numerous. The inhabitants have no knowledge of fire-arms, and there are no dogs, nor beaſts of prey in the iſland to kill them; they catch indeed ſome few of them in traps.

On our arrival at Dahalac, on the 14th, we ſaw ſwallows there, and, on the 16th, they were all gone. On our landing at Maſuah, on the 19th, we ſaw a few; the 21ſt and 22d they were in great flocks; on the 2d of October they were all gone. It was the blue long-tailed ſwallow, with the flat head; but there was, likewiſe, the Engliſh martin, black, and darkiſh grey in the body, with a white breaſt.

The language at Dahalac is that of the *Shepherds*; Arabic too is ſpoken by moſt of them. From this iſland we ſee the high mountains of *Habeſh*, running in an even ridge like a wall, parallel to the coaſt, and down to Suakem.

Before I leave Dahalac, I muſt obſerve, that, in a wretched chart, in the hands of ſome of the Engliſh gentlemen at Jidda, there were ſoundings marked all along the eaſt-coaſt of Dahalac, from thirteen

thirteen to thirty fathoms, within two leagues of the ſhore. Now, the iſlands I have mentioned occupy a much larger ſpace than that; yet none of them are ſet down in the chart; and, where the ſoundings are marked thirty, forty, and even ninety fathom, all is full of ſhoals under water, with iſlands and ſunken coral rocks, ſome of them near the ſurface, though the breakers do not appear upon them, partly owing to the waves being ſteadied by the violence of the current, and ſomewhat kept off by the iſland. This dangerous error is, probably, owing to the draughts being compoſed from different journals, where the pilot has had different ways of meaſuring his diſtance; ſome uſing forty-two feet to a thirty-ſecond glaſs, and ſome twenty-eight, both of them being conſidered as one competent diviſion of a degree; the diſtances are all too ſhort, and the ſoundings, and every thing elſe, conſequently out of their places.

Whoever has to navigate in the Abyſſinian ſide of the channel, will do well to paſs the iſland Dahalac on the eaſt ſide, or, at leaſt, not approach the outmoſt iſland, Wowcan, nearer than ten leagues; but, keeping about twelve leagues meridian diſtance weſt of Jibbel Teir, or near mid-channel between that and the iſland, they will then be out of danger; being between lat. 15° 20′ and 15° 40′, which laſt is the latitude, as I obſerved, of Saiel Noora, and which is the northern iſland, we ſaw, three leagues off Ras Antalou, the northmoſt cape of Dahalac.

Both

Both at our entering into the port of Dobelew on the 14th, and our going out of it on the 17th, we found a tide running like a ſluice, which we apprehended, in ſpite of our ſails being full, would force us out of our courſe upon the rocks. I imagine it was then at its greateſt ſtrength, it now being near the equinoctial full moon. The channel between Terra Firma and the iſland being very narrow, and the influence of the ſun and moon then nearly in the equator, had occaſioned this unuſual violence of the tide, by forcing a large column of water through ſo narrow a ſpace.

On the 17th, after we had examined our veſſel, and found ſhe had received no damage, and provided water (bad as it was) for the remainder of our voyage, we ſailed from Dobelew, but, the wind being contrary, we were obliged to come to an anchor, at three quarters paſt four o'clock, in ten fathom water, about three leagues from that port, which was to the ſouth-weſt of us; the bearings and diſtances are as follow:—

Derghiman Kibeer,	diſt.	10	miles, -	W. S. W.
Deleda, - -	do.	7	do. -	W. by N.
Saiel Sezan, -	do.	4	do. -	S. E.
Zeteban, - - -	do.	5	do. -	N. E.
Dahalac, - - -	do.	12	do. -	S. S. W.
Dahalhalem, - -	do.	12	do. -	N. W. by N.

On the 18th, we ſailed, ſtanding off and on, with a contrary wind at north-weſt, and a ſtrong current in the ſame direction. At half paſt four in the morning we were forced to come to an anchor.—

There

There is here a very ſhallow and narrow paſſage, which I ſounded myſelf in the boat, barely one and a half fathom, or nine feet of water, and we were obliged to wait the filling of the tide. This is called the *Bogaz*, which ſignifies, as I have before obſerved, the narrow and ſhallow paſſage. It is between the iſland Dahalac and the ſouth point of the iſland of Noora, about forty fathom broad, and, on each ſide, full of dangerous rocks. The iſlands then bore,

Derghiman Seguier,	diſt.	3	miles, -	S. W.
Derghiman Kibeer,	do.	5	do. -	S.
Dahalhalem, - -	do.	4	do. -	E. N. E.
Noora, - - -	do.	2	do. -	N.E. by N.

The tide now entered with an unuſual force, and ran more like the Nile, or a torrent, or ſtream conducted to turn a mill, than the ſea, or the effects of a tide. At half paſt one o'clock there was water enough to paſs, and we ſoon were hurried through it by the violence of the current, driving us in a manner truly tremendous.

At half after three, we paſſed between Ras Antalou, the North Cape of Dahalac, and the ſmall iſland Dahalottom, which has ſome trees upon it. On this iſland is the tomb of Shekh* Abou Gafar, mentioned by Poncet, in his voyage, who miſtakes the name of the ſaint for that of the iſland. The ſtrait between the Cape and the iſland is a mile and a half broad. At four in the afternoon, we an-

* Poncet's Voyage, tranſlated into Engliſh, printed for W. Lewis in 1709, in 12mo, page 121.

chored

chored near a ſmall iſland called *Surat*. All between this and Dahalac, there is no water exceeding ſeven fathom, till you are near Dahalac Kibeer, whoſe port has water for large veſſels, but is open to every point, from ſouth-weſt to north-weſt, and has a great ſwell.

All ſhips coming to the weſtward of Dahalac had better keep within the iſland Drugerut, between that and the main, where there is plenty of water, and room enough to work, tho', even here, there are iſlands a-head; and clear weather, as well as a good look-out, will always be neceſſary.

On the 19th of September, at three quarters paſt ſix in the morning, we ſailed from our anchorage near Surat. At a quarter paſt nine, Dargeli, an iſland with trees upon it, bore N. W. by W. two miles and a half diſtant; and Drugerut three leagues and a half north and by eaſt, when it fell calm.

At eleven o'clock, we paſſed the iſland of Dergaiham, bearing N. by Eaſt, three miles diſtant, and at five in the afternoon we came to an anchor in the harbour of Maſuah, having been * ſeventeen days on our paſſage, including the day we firſt went on board, though this voyage, with a favourable wind, is generally made in three days; it often has, indeed, been ſailed in leſs.

The reader will obſerve, that many of the iſlands begin with Dahal, and ſome with Del, which laſt

* This muſt not be attributed wholly to the weather. We ſpent much time in ſurveying the iſlands, and in obſervation.

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